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# **SEX LIFE IN EUROPE**



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**A biological and sociological survey**

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Translated by J. Gibbs**

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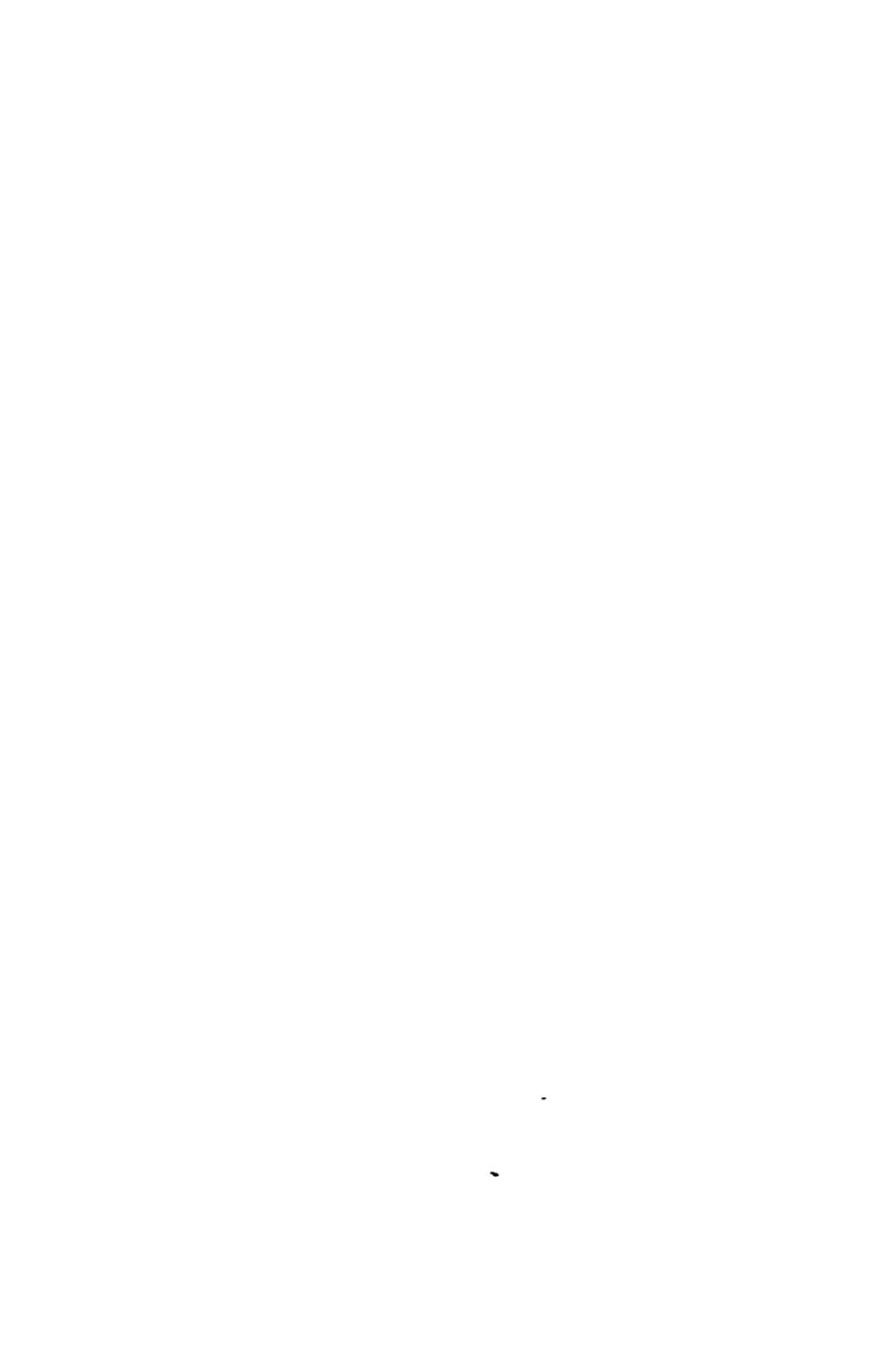
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SEX AND LOVE



§ I  
**ART OF LOVE**

July 5th, 1930.

Dear Doctor:

I have been married three months, and have been forced to conclude that in sexual matters, things are not taking their normal course with my wife. Although she is sexually most sensitive, still she frequently derives no satisfaction from intercourse. Out of twelve to fifteen times, my wife will perhaps once attain completion. At every encounter the excitement rises to the boiling point, so to speak, and then at the crucial moment subsides. The result of this is always a slight nervous breakdown and a fit of tears. Neither my wife nor myself have ever been venereally diseased. My wife is twenty-one, and I am thirty-one. We are both in good physical and mental condition. What can be done to help my wife in this situation?

Anxiously,

## SEX AND LOVE

August 1st, 1930.

Dear Doctor:

I am twenty-nine, physically sound, and married three and a half years. By nature I am a sensitive person, rather talented, and with thoroughly normal feelings sexually. Now to the case: For about six weeks, by mutual agreement, my wife and I have been living apart. I may remark that at the time we married for love, which I can substantiate in the case of my wife by saying that she gave up an exceptionally favourable marriage for my sake. The reason for our separation is this: My wife suffers from a torsion of the womb. Since about three months after our marriage, she has become sexually quite frigid, and in the end endured the marital bed only with the utmost abhorrence. My wife, who is now thirty, suffers under this to such an extent that she has had a nervous breakdown. The situation in my case is the same, only far worse. My nervousness, which I attribute to this strain, became so bad last year that I was ill for about ten weeks, and finally had to spend six weeks in a sanitarium. Because of the length of my illness, I lost my position. And now comes what is in my opinion the worst of all; something which I cannot explain. Previously I was ambitious, energetic and lively; now I am lazy, without any pep, and averse to work, so that I cannot pull myself together—only solution remains is suicide. In the past four to six weeks, I have

slept with my wife once. I have tried everything to find some solution, but in vain.

I may also remark that other women have no attraction for me. Begging your discretion, I am,

June 29th, 1930.

Dear Doctor:

I have been married for twelve years. My husband is very passionate, and I am opposite. I can never see the so-called relief from intercourse. At night I have a feeling of abhorrence towards it that I cannot describe. I would like advice on it. Have one child and have never led a dissipated life. Am quite normal.

Ladies and Gentlemen:

A great number of questions have been submitted me, from which I will select those which, arising from similar troubles, belong together and are related to a disturbance in matrimony which is commonly called "coldness of the woman," or frigidity. I have read to you three letters. All three of these letters deal with the same subject, that the woman in marital intercourse "didn't get through" as the expression goes, did not come to sexual relaxation, or "could never see the so-called relief" as the one woman expresses it. This sexual frigidity of the woman is an uncommonly

wide-spread phenomenon in our civilization. I feel that I can safely say, through numerous experiences, that over half the women that live in somewhat normal sexual relationships, do not find normal sexual relief, and generally none at all. Often they do not even realize this, as they have never become acquainted with the sensation.

If I seem to emphasize this as of special significance in our own civilization, I do so intentionally. Countries which have for centuries been under the influence of Christianity are distinguished by the fact that in them everything connected with sex-life is considered unclean, of little value, and as something to be hidden. The earnest protestations of the priests of various Christian sects, uttered under the pressure of the new era, do not alter this situation in the least. The question is discussed under the shadow of a misunderstanding, for in truth all matters of sex were "by God conceived, and so divine," and thus pure and innocent in so far, at least, as they are consummated under the sanction of the church; that is: marriage. With all due respect for the clergy, there is nothing else behind this concession than the fear that they will lose hold on their followers with demands too contrary to the demands of nature.

The result of the Christian abnegation of worldly things, and of the constant struggle to suppress the "lust of the flesh" is the appalling ignorance of the simplest matters of sex-life, and the important func-

tions of life generally. How much misery, how many catastrophes have come to pass, no, are occurring daily, hourly, can be realized only by one, who as advisor to these unfortunates, daily hears their troubles. It is very significant that the majority of the unfortunates believe that their case is unique, and that they have been chosen by an unkind fate for this singular damnation. They cheer up some when they hear that there are thousands who suffer even as they, and, moreover, that these thousands can be helped.

The suppression of free discussion on sexual matters has brought things to such pass, that young people to whom the desires of love come are let loose against each other without having the slightest idea of what it is all about. Because each of us can only judge by what he himself experiences, so every young man believes that every young woman must experience the same as he, and every young woman expects to find in the man the same feelings which she herself has. The fact is that the sexes are different not only physically down to the very last cell, but also physically in their imaginings, in their experiences, and in their desires. So that the absolute understanding of the other, for which every one yearns as the ideal of unclouded love, is generally impossible because of the insurmountable differences in the sexes, of which the other sex can perhaps learn, but can never understand. This is the most important fact which modern scientific study of sex has to offer to sexually deluded mankind.

If there were not these differences of the sexes, there would be no curiosity between man and woman, and so nothing would urge towards fulfilment. Ancient man understood these things far better than we do, who have let our outlook be clouded by the incense-fumes of celibate priests for centuries. And the world of the Orient, the Mohammedan-Arabian world, as well as the Indian and Shintoist, is today still free from this ban against sensuousness which oppresses Europe and America, and prevents the growth of any love culture.

This lack of an erotic culture is only too often responsible for the frigidity of the woman. If she has once experienced good fortune in love, and is then disappointed, she will cool towards her husband, become disgusted, or at least indifferent to the sexual tie, and will permit intercourse only as *her wifely duty*, if at all.

The man for his part, does not see or realize any of this, because he was not taught by his mother to pay attention to the expressions of personality of the quite differently organized female nature. The organization of present day society, which is dominated by the male, and is really a society for males, is on his side. He experiences an orgasm, and he does not ask whether his wife has found relief. For him the problem does not exist. In most favourable circumstances, he may become aware of it through the increased nervousness of his wife, through a spell of weeping, after luckless

intercourse, or through the shattering of the psychic bond between him and his life companion. Permit me to anticipate. Experience teaches that those women who remain completely cold with one man, are able in the arms of another, to attain the utmost unfolding of their sexual powers. It depends for the most part on the man, and how he develops the sexual personality of his wife. The man, in the average case, and in accordance with his natural disposition, usually plays the active role in the shaping of sexual relations. But it is only in the rarest of cases that he knows, before he has a number of fruitless experiences behind him, that the climax of sexual excitement is differently consummated with the sexes, and that thus the active party must either consciously or instinctively be attentive to this if he does not wish to wrong his partner most seriously, and so, in part, himself also.

Let us plot the course of sexual excitement with the two sexes: With the man, after the introduction of the act through general sense-impressions, such as sight, taste, touch and smell, the excitement usually rises gradually until, at the peak of excitement, ejaculation occurs under orgasm. Then the excitement ebbs precipitately, to a state of rest in which only minor after-sensations play any role. With the woman, the rise of excitement is usually provoked by the man, the curve of her excitement remains dependent upon his during the rising, and ebbing after his. After the orgasm, at the peak of her excitement, when it does oc-

cur, the excitement ebbs slowly so that considerable after-sensations can still play a role long after a state of rest has set in with the man.

This can be represented schematically when the excitement curves of the two sexes are drawn one over the other.

One sees that in the normal course of excitement, the highest pitch of excitement occurs simultaneously with both parties.

If, on the other hand, the excitement and ejaculation of the man occurs before the woman has reached the peak of her excitement, there is a violent break produced in her curve. She does not achieve an orgasm, and, if she has ever experienced this, feels that she has been aroused in vain, to be betrayed of the blissful feeling to which she is entitled, or as is frequently the case, there sets in a complete indifference to sexual intercourse, because she gets nothing out of it, "never sees the so-called relief," as one of our writers puts it.

But you will ask whether, and how, one can influence an interrupted curve, a lack of harmony in the excitement curve of the second party. In answering this question, I must first say that not every case is so simple as I have pointed out in our plot. The lack of harmony depicted is due to individual differences of the two parties, without any abnormalities necessarily playing a part. On the other hand, individual differences exceeding this degree, and appearing as ab-

normal differences, can influence the picture considerably in individual cases. Each case must have its own thorough examination. There are three disorders, especially, which are abnormal, although avoidable, in the main. The abnormal premature ejaculation of the man, *ejaculatio præcox*, underdevelopment of the female sexual organs, and finally a fear or shame complex, which in a woman can cause such inhibitions as to prevent her making up her mind to complete abandonment, and thus, without her consciously doing so, retards the course of her excitement. A change in the place of stimulus, of the sort that causes increase of the excitement not so much through the insertion of the penis into the vagina as through the stimulation of the clitoris or other parts of the body which are not affected by the insertion, can help this. In so public a discussion, I will not go into the details of the main symptoms of this field of abnormalities, because such a discussion would be of little interest to the majority of those present, and also it would be very unwise to put you in the danger, through suggestion, of rationalizing from minor variations of your feelings in your own relationships, all sorts of abnormal symptoms which are really not present at all. It seems to me essential to say here, that too wide a discussion of the symptoms of sexual disorders is just as dangerous as too little and inadequate discussion of normal sex-life.

May I beg the married couple who in their letter described the severe nervous disorders at intercourse, if they should be here, to come to my office for a private

consultation sometime in the next few days.

In the meantime I wish to make a few suggestions as to how, with but small effort, there is a possibility of overcoming these suppressions. The lack of an erotic culture, of which I spoke before, has brought it about, as is shown in our love-songs and love-tales, that in our civilization the act of copulation is the peak of interest, while the preliminaries thereto are almost completely ignored. If you should read the instructions in Indian literature on the art of love, as they are written in the famous Sanskrit Kamasutras of Mallinaga Vatsyayana, you would see that here the instruction on the preliminaries is stressed as much if not even more, than the actual act of copulation. The erotic culture of Japan shows us the same story, as does generally the whole erotic life of the Orient, the culture sphere where Christianity, with its bitter enmity to sex, has never come to be of any real historical significance. I will read a few lines from one of the Mohammedan writers, Omar Haleby, which will give us an insight into the manner by which the Orientals assure themselves of the pleasures of love:

"When you wish to begin sexual intercourse, draw your wife gently towards you, and whisper sweet things to her, such as will prepare her to be a worthy partner to your joy. Caress her, and she will caress you. Kiss her on the cheeks, on the breasts, on the neck, and toy with her hair. If her nature is cold, and you see that her passion does not rise in harmony

with yours, lay your hand on her clitoris, and, when it is absolutely necessary, excite her there, lightly or vigorously, only not to the point of onanism, for the Law forbids such practices. These caresses your wife shall render also unto you, yea, she shall even be before you in these charming playthings as was recommended by the Holy Prophet himself on several occasions."

This wisdom was not unknown to the continent of Europe in ancient times. The well-known Roman erotic poet, Ovidius Naso, writes in his book on the art of love, several centuries before Omar Haleby:

"The lovers shall not let their hands lie idle, their fingers shall play in that mystic shrine where love delights to force his secret way. When you have found these regions, where a woman feels your caress with gladness, let no silly modesty stop you, but let your hand rest there. You will see sparkle in the eyes of your beloved a brightness as when the rays of the sun refresh themselves in the waters of the sea."

I do not wish to say that these teachings have been entirely lost to Christian and European love. They still play a part in the love relations of modern man, but their great importance for sexual health, and for the preservation of the physical and psychic harmony of the lovers, has not been properly estimated; and moreover there is lost to us through Christianity that

freedom of discussion which conferred on the ancients their peculiar, and to us remarkable, naturalness, which today still lives in the Orient.

## § II

### MARITAL ADVICE

DOCTOR: What can I do for you?

MAN: Do you wish to see us both together?

DOCTOR: As you wish. I am at your service. What brings you here?

MAN: I wrote you recently about my wife, doctor. And yesterday you said at the evening discussion that we should come to see you privately.

DOCTOR: May I ask you to refresh my memory as to your case. I have so many inquiries daily, that I cannot remember off-hand just which one of them was yours.

MAN: I wrote, quite soon after the announcement in the papers, that we had been married for three months, and that my wife almost never had any relief from intercourse.

DOCTOR: Yes, I remember. You were considerably older than your wife? It was the first letter I read, wasn't it?

MAN: Quite right. We are ten years different in age; I am thirty-one, and my wife is twenty-one.

DOCTOR: Well the difference in age doesn't necessar-

ily mean anything. It is usual that the man is somewhat older than his wife, so that a few years, say a leeway of ten years, should not affect the prospects of a sexual relationship in any way. It would also be false to draw any conclusions from the fact that a woman should be older than her husband. But to your letter . . . She has been somewhat nervous, so you say?

WOMAN: . . .

DOCTOR: Come, you must talk quite freely, otherwise I will be unable to give you advice.

MAN: My wife is so terribly bashful; I could hardly persuade her to come here.

DOCTOR: That is not surprising. You have already made the hardest decision, though. So let us talk rationally. Now then; did you ever sleep with each other before you were married?

WOMAN: . . .

DOCTOR: But please don't blush about it. My dear woman that is so common that even the outline of the general code, which is not particularly progressive, allows engaged people to sleep together. Moreover, there is a very reasonable idea in this sort of trial of marriage. It is sensible, because of the difficulties which may arise in intercourse, to find out beforehand whether or not the two people are of such physical and mental makeup as would make possible a permanent sexual communion.

MAN: My wife was horribly cautious before we were

married, and even today she still is. We did sleep together once before, but she never really wished it.

DOCTOR: What was it then that made you so cautious?

WOMAN: I had the feeling that it was not right . . . and then I was afraid that I might have a child.

DOCTOR: But one could certainly prevent that.

MAN: She always said from the start that one should remain a virgin until marriage; her parents reared her very piously.

DOCTOR: What they called piousness, was nothing other than gross irresponsibility. Such parents let their children out into life from what is virtually captivity, without any knowledge of the most important things in life. What they call "purity," is nothing else than the prejudice of Christian middle-class culture against love-life. The most curious things happen because of this. A man was in here a few days ago who is now forty years old, a white-collar worker, an able man and widely traveled man. Twenty-one years ago, when he was nineteen, in 1906, he became acquainted with his present wife. At twenty, in a fury of passion, he had his first sexual experience in a whore-house. In 1912 he became engaged to his wife, and in 1920 he finally married her, and has been living happily with her ever since. In telling his life story he states that "up to the time of his marriage he had never had any sexual experience with his wife"

in order that "he might marry his ideal of a girl, a virgin until marriage." One could understand this if he had also avoided sexual intercourse through all this time, but he writes: "Between the ages of twenty and thirty, had intercourse not more than thirty times, for the most part with the better type of street-walkers, or in the better-class whore-houses." This apparently had no effect on his "purity," in the case of an otherwise rather intelligent, quiet, and earnest man, who had a well-earned respect in his own circles. You see to what idiocy the prejudices of our so-called culture can lead; and what sexual privations the woman has to endure, we will not discuss here.

If there be any sense in which purity can be spoken of intelligently, it is that two people should consummate the sex act as personalities bound together in love, and not because of lust or in return for some economic consideration.

Naturally, Madame, if you suffer under such inhibitions, it is not surprising that you can achieve no satisfaction. For in this case the utter abandonment of others must seem to you a very obscene proceeding. Besides this, apparently, you had to conduct the affair before your marriage with the greatest secrecy and in constant fear of disagreeable discovery and interruption. You needn't say anything. I understand.

Now tell me: Did you notice any essential difference between the first time and the second?

WOMAN: The first hurt somewhat.

DOCTOR: That is a natural consequence of the breaking of the maidenhead through the intrusion of the penis into the vagina. Did you notice no other difference outside of that?

WOMAN: No.

DOCTOR: Did your wife show great signs of anxiety the first time?

MAN: Well yes, in the sense that she felt that she was doing something wrong.

DOCTOR: I don't mean that. But anxiety over the physical proceeding, or over the unknown things connected with it.

MAN: I don't know. But speak for yourself.

WOMAN: I didn't exactly know what was going on. To tell the truth. I scarcely know even today.

DOCTOR: Then no one ever "enlightened" you?

WOMAN: The thing was talked over among my friends, but we never really knew anything definite about it.

DOCTOR: Did you become very frightened the first time, because of the pain perhaps?

WOMAN: No, I didn't.

DOCTOR: And now you have no pains with intercourse?

WOMAN: No, I feel absolutely nothing, for the most part, at least.

DOCTOR: I ask this because it often happens that

through the unexpected actions of the man, together with the often severe pains of the defloration, the woman receives a shock that causes her to think with dread upon every subsequent intercourse. This commonly results in convulsions of the vaginal musculature, at the mere approach of the penis, sometimes even at the thought of it. But this has nothing to do with your case, as you have said so positively. But you entered into sex-life almost wholly unprepared. How long before the official marriage did you have your first sexual experience?

MAN: We had been keeping company for probably a year and a half, and this took place in the last year.

DOCTOR: This unpreparedness is a considerable sin of omission on the part of our parents. The strangest case that has come to my attention in some time in this connection, was the assertion of a teacher's assistant, thirty-one and a half years old, of rigid Catholic surroundings and family, who was brought to me for marital advice by her somewhat enlightened fiance. The lady filled out our customary questionnaire in this way:

"Without any experience in sexual matters. Until attending the university, almost unenlightened. Therefor answers to the other questions are impossible. Except for the word "sadism" the expressions used are absolutely unfamiliar to me. In general I have never even thought of sexual matters, and have never

before been really in love. I was engaged to an assistant teacher, but broke off the engagement two years ago because I could never feel deeper physical and spiritual affection towards him. For the first time, with my present fiance, I feel a strong and indefinable affection, which is irresistible and which I have never felt before. For him I would gladly give up my position and my work. I would draw back from no sacrifice."

Without having any idea of the thoughts that are filling the minds of the girls under her charge, this person is an educator of growing children in a girl's school, for girls from 14 to 16. And then the sexes are let loose on each other, with no idea of each other, so that I cannot but wonder that even more tragedies do not mount up. And what do the organizations for the propagation of superstitions do, especially the Catholic Church, when they are told of the need of biological instruction and scientific education? The City Lyceum for Girls in Regensburg announced through its director its considerations relative to an extension of the curriculum, as follows:

"Introduction of the study of biology for the masses to such a degree that it replace the humanities, mathematics, and the natural sciences as subjects in the secondary schools seems to be irreconcilable with the modesty of the young ladies."

I will not conceal from you the name of this direc-

tor, this flower of German intelligence, or you would think that I am making up fairy-tales. It is Professor Poellinger, who even in Bavaria received credit for this laudible rescue of morality in an article entitled "Raising Geese in Regensburg."

But I am rambling. It is naturally not impossible that the lack of education and the uncertainty arising from it, have a lot to do with the ill-success of which you complain. In the meanwhile, since there are none of the vaginal complaints, the trouble must lie in some other field. Now then, one more question: Was your nervous condition so much worse after your marital experience, or were you always so excitable and inclined to tears?

MAN: On the contrary. My wife was always, as I have said, very bashful, but a jolly and in no way ill-humoured girl.

DOCTOR: Well then, we must first have a physical examination. Would you rather your husband left the room?

WOMAN: No, that is certainly not necessary.

DOCTOR: Right. You have no secrets from each other. Loosen your dress a bit. What is the matter?

WOMAN: But I have never been to such a doctor!

DOCTOR: Well, then, be thankful that your husband was sensible enough to bring you here before something should happen that was not so easy to be

remedied. I was talking recently to a woman I know. For years in the most insane way she dragged herself around with terrible pains in her abdomen, because "she could not bring herself to speak of it to a doctor." When she finally came, it was too late. Such are the sacrifices to the silly prudery of our society, and to the asinine way of educating our young girls. Heart and lungs are sound. When is your next period?

WOMAN: That should come in the next few days.

DOCTOR: I ask because you have a little swelling. You had never noticed that? There is usually a slight swelling of the thyroid gland at the time of menstruation, and it means nothing. But to go on. Pardon me, but do you always have your skirtband so tight?

WOMAN: That isn't tight at all!

DOCTOR: That is what the women always say. We have an unbiased witness here, though. Let your husband pass judgment. Hold on to this please. And when you let it down, you see, there is a red line around your whole body. But it is "not at all too tight." Why do you allow your wife to spoil her lovely body in that fashion? But, seriously, you must not do that. You affect the intestinal organs of your stomach, and the circulatory system, and through that your whole body. That should be fastened loosely with a couple of buttons. The body should be free to breathe and move easily without being bound.

Now step on the examining table, then we will soon see. The uterus is a bit small, but otherwise everything is all quite in order. When did your periods begin?

WOMAN: At sixteen.

DOCTOR: Have they always been regular?

WOMAN: Since I was seventeen, yes.

DOCTOR: Then you were a bit late in development.

You remember what I said yesterday about immaturity of the female sexual organs? This is somewhat the case with you, although your outward appearance would not indicate it. But you need not be worried about it. Please, if you will, dress again.

Outside of an aggravated case of nervous excitability, there is nothing to be found especially. So, to speak crudely, the whole matter comes down to nothing but an arrangement of the technique of love making.

In the case of the woman, not all parts of her sexual organs are equally susceptible to excitement. With the man the case is far simpler. Even though certain parts of the skin on the penis are more or less sensitive, yet all these parts are stimulated by insertion into the vagina, and what is of most importance is the rhythm and duration of the movement during intercourse. So in most cases he will attain absolute satisfaction.

With the woman things are quite different. I will

diagram roughly, on account of their simplicity, the external sexual organs of the woman. You see that the clitoris, which for some mysterious reason is the most sensitive part of the feminine organ, is at the entrance to the vagina, the spot then, which is first excited by the insertion of the penis. Now if you will remember the different excitement curves which I plotted for you the day before yesterday, you will understand that the slow rising excitement and the peak of excitement, the orgasm, are seldom produced without adequate stimulation of Zone 1 of our diagram, through the finger or the penis, so that often the woman must transfer the direction to the most sensitive spot. It is absolutely necessary that there be a complete understanding on this point between the two parties, so that it is not necessary to speak of it—that would only make it more difficult for the woman. I must add that in certain circumstances the strong stimulation of the clitoris region, as opposed to stimulation of the vaginal region, may deteriorate into nothing more than an untimely onanism, which may not be much rarer with women than with men, with whom indeed, it is almost a normal thing in the time of puberty, only with the difference that the meaning of these actually onanistic practices is unknown to the majority of women.

*The sexual personality of the woman first awakens under the hands of the man.*

The considerable differentiation of the sexes should also

be remembered. The man should take pains to become acquainted with the nature of the woman, and learn to be worthy, if he wishes to attain results. Consider the precepts of Omar Haleby, which I read to you at the discussion the other evening.

And now just one more request: Please come back to me in about a fortnight; it will be enough if one of you comes to give me a report. And also I would like to speak alone with your husband for just a moment. Good-bye.

I just wish to say this to you: I have deliberately said everything in the presence of your wife, because many things can be made much easier if the woman has some bit of information about it all beforehand. I had the feeling at one time that you wished to express some doubt as to whether all these measures would be suitable to eliminate your wife's troubles. On that account I would like to see you alone tomorrow. May I expect you?

**MAN:** Certainly, doctor.

### § III

#### THE PROLOGUE TO INTERCOURSE

**MAN:** You were right, doctor, I was doubtful as to whether this frigidity was not an illness. Is it true that it is only . . .

**DOCTOR:** A proof of the incapacity of the man? Yes, that is so. A result of lack of knowledge. This is so in many cases. But it is not this which I wished to talk to you about again, but . . .

**MAN:** Is there something seriously the matter with my wife which you did not wish to mention in her presence!

**DOCTOR:** Not exactly that. But your wife is not a fully developed person, sexually, and her sexual organs are not fully developed. Notwithstanding this, she is not exactly too young for marriage; endlessly many women go into marriage in an infantile state. But she must be educated to marriage and love. And you, sir, are to be the educator.

**MAN:** What shall I understand by that?

**DOCTOR:** That is just what I wish to discuss with you. You must acquire some knowledge for your position

as an educator. Your present wife is certainly not the first person with whom you have had intercourse?

**MAN:** No, I have had relations with other women.

My wife knows that. I felt obliged to tell her about it fully.

**DOCTOR:** I think that is absolutely proper. There should be a principled, and mutual openness about such things. Although many women would rather not know about this "past" of their lovers, it is valuable to know that they are not getting a man who knows nothing at all about love. Surely there is a veil of vanity that plays a role here; they think then: None of the others were able to hold him. I had to come along before things could be brought to conclusions. Did you notice with the other women that you reacted more strongly to them than to your present wife? That they attained completion? What about your first sexual experience?

**MAN:** I don't know exactly how I should describe it. I was scarcely fourteen years old, when, I must probably say, I was seduced . . . you won't believe it . . . by a seven year old girl. We were living in small, inadequate quarters, in the back part of a house; there were many children there, and we often played father and mother, or mother and child. We often embraced one another, and laid on top of each other, without really thinking anything about it. Once it came to be known, and I was almost brought before the magistrate.

DOCTOR: How did the thing happen ?

MAN: I was alone in the room with the seven year old girl. Her parents slept in one bed, and the children in the other; her eighteen year old sister had to sleep on the ground because there was not enough space in the room for another bed. There was no one at home. Then she suggested that we should do as her big sister always did with her boy-friend. Gertrude was pregnant by a lodger who was a year younger than she, and the little girl had probably observed all the necessary details. That is really not a rare thing under such living conditions.

DOCTOR: I know that. It is only the magistrates who do not seem to know this, or else they do not want to know. They only ask: Who is to blame? . . . Instead of *what* is to blame. But what you have described here is only playing at sex between children, without any real sexual consciousness being involved. You say to yourself that you never thought about it. That happens in thousands of cases, and when it becomes known, there is a tremendous row over the "perverted" child. Few people realize that the child is far more harmed by the cross-examination, than by the thing itself. But about your first real sexual experience?

MAN: A year later. Then it was with a girl, not a prostitute, a seventeen year old girl, who asked me whether I had a sweetheart. I was naturally very frightened. She showed me how it was done, and

thus there was intercourse after a fashion. I never saw the girl again.

DOCTOR: It happens often enough that passionate young girls make advances to young lads . . . one runs across this also even with older women. But we still have not yet come to the point. Because that is also an experience in which you were passive, not the active party. What I want to hear about is those affairs into which you entered with sexual intentions of your own. Did you notice in them that the women reacted differently than your present wife?

MAN: Yes, many of them were more lively.

DOCTOR: How did you usually conduct the affair?

MAN: Well, how shall I put it? I don't know how to express it.

DOCTOR: Say it just as you think it.

MAN: Well, the way one always does it. I lay on top, inserted and then made movements until the ejaculation.

DOCTOR: Always? You were certainly set in your error. But that is not very surprising. Your description merely shows the same thing over again, that you are absolutely uneducated in the technique, the possibilities of love-making, and moreover that in intercourse you have never thought of anything but your own satisfaction. You did not know before, as in the case with most men, that the happiness of the woman is dependent upon the behaviour of the man. But I have already spoken of this side of the question to

you and your wife. All we have to talk over now is details of the different possibilities in intercourse.

Here I beg you to distinguish between two different things. Intercourse does not begin with the insertion, nor does it end with the ejaculation and withdrawal from the vagina. But, in order that both parties may find full satisfaction in it, the preliminary actions and those afterwards, are of the greatest importance. Now the question comes down to the actual technique.

We will speak first of the prelude, although I suggested something of that to you yesterday, besides having spoken of it in the evening discussion. You will remember the fact that the woman requires a longer time to reach the peak of her excitement than does the man. This means that the prelude will have more meaning to the woman than to the man.

**MAN:** Do you mean by prelude stimulating the clitoris?

**DOCTOR:** The prelude, my dear friend, has already begun even before the two parties have precisely thought of sexual intercourse. It begins with a look and a word. As to this stimulation of the clitoris; it is true that the clitoris is the most sensitive part of the woman's sexual organs, but it is not very sensible to start with stimulation of the most sensitive spot. It is far more to the point that there should be a gradual heightening of the excitement in a well graduated sequence, in which obviously, physical and psychic play

flow together. You will understand that a woman of somewhat refined feelings, belonging to a not entirely primitive type, will consider it downright brutal and repulsive if a man, after the first few words of affection, should grab immediately for her breasts and her other sexual parts, the most outstanding marks of her female nature. It is a fact that unbelievably many men go about in just that blunt way. They apparently believe, as is true, that the woman wants to be conquered, even the so-called modern woman, that she expects a certain determination of procedure from the man. Determination, though, is something quite different from brutality, boldness of sexual attack is not insolence.

MAN: But one hears so often that a woman expects passion from a man.

DOCTOR: You seem inclined to think in extremes. That is twisted. The old Chinese sage put it very neatly once when his students were discussing the question: The one goes too far, and the other is too slow, which is the better? Kungfutse said: Too much is just as wrong as too little. One cannot lay down in hard and fast rules, however, what is too much or too little in individual cases. That depends upon the personal peculiarities of the people who come into sexual contact. Only a man's feeling can teach him how fast or how slowly he should go ahead with one or the other woman, if both parties are to enjoy real satisfaction.

But now to the real question of the prelude. I spoke, you remember, of the physical and psychic unison which should accompany every sexual experience. If the woman's expectation is receptive to love, or if the proper stimulus is brought to bear which causes a certain receptivity, a harmony or sympathy, then all parts become eroticised, and the zones of love become sensitive as they were in no way before. Think, of how many men you give your hand to daily. You receive no especial sensation from it. But a light touch alongside of your sweetheart is enough to release feelings of love in you, even when previously you had no thought at all of erotic things.

MAN: Yes, you are right.

DOCTOR: And now consider, with the ordinarily rich inner life, and the innumerable ways of reacting to stimuli, this sort of eroticization is of much greater importance to the woman.

Besides this general eroticizing in the general regions of the skin and such parts of the mucous membrane as are exposed, there are also, not counting the breasts and the sexual organs themselves, several parts of the body which are especially sensitive to lover's play. They are, like the sexual openings, the regions around the other bodily openings, mouth, nose, ears, eyes, and anus, as also the hairline around the neck, the loins, the inner side of the thighs, and the armpits. In every case light caresses will arouse far stronger erotic sen-

sations than vigorous ones. That the manner of stimulation can have significance is shown by my example of the touching of hands. I need not tell you further that there is a difference between the kiss among the members of a family, and the lovers' kiss, which is mostly a tongue kiss. There are no limits to the innumerable possibilities for stimulating the body of one's partner with the fingertips and lips.

How the stimulation is received in individual cases depends on the degree of expectancy and the situation generally. In my part of the country, as a rule, the mutual twisting of the lips to a lovers' kiss, which not only gives but receives in turn, is an indication of a readiness to go beyond such evidences of love as can be exchanged through eye and ear, through word and look. There appears with this rising of excitement, then, an emotion, a certain body perfume, and a piquancy; this sequence is in harmony with their sexual meanings.

In this way the connoisseur of love-play, I adopt this expression from the Orientals, by a sequence ranging from gentle stimulation of all these parts of the body to a more vigorous stimulation of the exclusively erotic zones, can arouse the passion of the woman and bring her physical and psychic readiness for sexual intercourse to the peak, even before there has been a conjunction of the organs of copulation. The physical readiness can also be accelerated through separation of the lips at the entrance to the vagina. This separa-

tion, which facilitates the insertion, occurs naturally only after adequate preparation of the woman through this sort of love play.

Something similar is also true of the man. Omar Haleby, you may remember, said that at times the woman should "be before the man in these playings." In the ordinary composition of the sexes, this would seldom be the case. But if the woman responds to the influence of the stimulation in strong excitement, she will almost always have the desire to lay hold of her husband's sexual organ and increase its excitement by her touch, which she accomplishes by an occasional stroking of the member increasing to a rhythmic shifting of the skin over the erectile tissues by a firm grip of her hand, and especially through rubbing the glans. As a result of these stimuli, there is discharged from the opening of the urethra a sort of mucous, which lubricates the head and therefore facilitates insertion into the female channel; a secretion which at times will result without artificial stimulation, but through the already existing excitement of the man, and is a fresh argument for the inner unison between the spiritual and physical proceedings in sexual intercourse. What is this? Why are you suddenly so restless?

MAN: Doctor, I cannot keep you so long. You have not only me to talk to.

DOCTOR: Be calm. It is very decent of you not to think only of yourself, but what I have said is only half of what I have to say.

**SEX AND LOVE**

**MAN:** What? I cannot possibly stay any longer.

**DOCTOR:** Just until we are finished. Forgive me for just a moment while I find out what is still on the book for today.

## § IV

### THE SEXUAL UNION

DOCTOR: So, there is no one else there, I have plenty of time for you. I have just delivered you a lecture, a bit long-winded, perhaps, on the prelude to intercourse. We have said nothing about the act itself. I must also tell you something about that. You spoke of it a while ago as though it were something to be taken for granted; you described intercourse "as one always does it." You must permit me to tell you something more about this.

MAN: I don't understand it.

DOCTOR: There has been a book published finally by a very skilled gynecologist, in which he has explained with the necessary freedom and fullness and science, the detailed possibilities of the procedure, for the first time in this form in a Western tongue. This book is "Ideal Marriage" by the former head of the women's clinic at the University at Haarlem, Van Der Velde. This book has only one fault, for its high price it treats in detail of but few problems, these few, to be sure, with the utmost completeness. Therefore I can only advise you to read this book about those things that

I have not the time to cover. Now I can only give you some advice from the result of scientific researches into the human sexual and love relations; as to the biological assumptions of what I tell you, if you are interested, you must study them at the source.

Van Der Velde makes a distinction between position and conduct. The knowledge of the different positions and ways is therefore most important, because variety in the love play is one of the best ways of combatting habit, that great destroyer of marital content. Furthermore, in the case of difficulties which one or the other of the pair present, one or another position or mode of procedure can be very much better suited for satisfactory intercourse.

The two possible positions are either that the man and his wife are face to face, or that the man lies behind the woman, and she with her back against his belly. Whatever significance there is to the different behaviours, depends on what part of the sexual organ is subjected to the stimulus in the different cases. Are you familiar with the sexual organs in detail, aside from the bit of which I spoke to you and your wife?

MAN: To tell the truth, no. The exterior I know something of, but what it looks like inside . . .

DOCTOR: I will make you a diagram, that is the simplest way of explaining anything. Let us suppose that we make a cut through the body of a woman so that we have two approximate halves. We then see into

the lower abdominal cavity. Here we have the sexual apparatus before us. You see on this drawing, aside from the pelvic cartilage in front, that three cavities have been left white. The one in front, just behind the pelvic cartilage, is the urinal bladder, then comes the womb, in which the child grows during pregnancy, and finally at the end of the alimentary canal, the large intestine. In the rear you see the end of the vertebrae column in the long-section, the so-called coccyx.

The womb projects into the vagina, and ends lip-shaped. The eggcells which are the reproductive bodies of the woman, are formed in the ovaries which lie to the right and left of the womb, and pass then through the oviducts where the fertilization with the spermatozoa takes place. The fertilized eggs passes on down into the womb where it settles in the mucous membrane and matures to a child.

If you should be further interested in this, and especially in the problem of menstruation, I must recommend my little book, "Boy and Girl" in which this is all discussed in detail.

We will now draw a section through the body of the man, where we notice here the passage for the urine and the semen is not separated as in the woman, into the urinal duct and the vagina, but is the same channel which is enclosed in the male organ. As to the rest,

the ovaries correspond to the testicles, and the oviducts to the spermatoducts. The semen collects in the spermatocyst, the prostate gland produces the liquidity of the semen, which gives it its peculiar odour, until at sexual excitement about two hundred million spermatozoa are discharged at every ejaculation, which use the mobility which has been given them to work their way through the vagina, the womb, and the oviducts, to the ripened egg.

**MAN:** How does the penis become rigid then? For in ordinary circumstances it is impossible to insert it into the vagina.

**DOCTOR:** Certainly! The swelling is just another example of the inner unison of psychic and physical proceedings, for the psychic proceedings is bound to physical bases and does not exist in and of itself as something transcendental and independent of the body.

When the sexual excitement of the man passes a certain point, the blood flowing back from the penis in the ordinary course of circulation, is dammed up in the erectile tissues. There are three such bodies of tissue in the penis, widely meshed, which in excitement fill up with blood. One group of this erectile tissue is around the urethra and forms the glans at the under end. The two others encompass the urethra from above and at the sides. The glans is covered by the foreskin, which, when the penis becomes erect, is drawn back so that the bulge of the glans is free.

MAN: Tell me, doctor, how about circumcision?

DOCTOR: Well, you perhaps know that a great number of races perform circumcisions, not only the Jews, but about one seventh of all the peoples of the world. The foreskin is usually cut off in childhood, though among some peoples it is cut off at the time of celebration of puberty, of the initiation of the youth.

MAN: And why?

DOCTOR: There are many reasons by which these practices are explained, usually they have their roots in religious ideas, in which the sacrifice of a part of the body is sacrificed in lieu of the whole man. With the foreskin, the boy was, so to speak, buried, and the man arose from the ceremony. At all events it is medically important that through this the glans loses in sexual sensitivity; although normally the glans, especially that part under the juncture of the foreskin, is sexually the most sensitive part of the male sexual apparatus. And so it is possible that the other religious ceremonies in which circumcision played a role were aiming at decreasing the rate of excitement in the man to bring it nearer to that of the woman. This would be done to prevent a premature discharge which the woman naturally does not wish to happen at the cost of her sexual pleasure and satisfaction, because of her slower sexual excitability. A small operation is necessary in any case where a narrowness of the foreskin opening makes it impossible or very difficult

to pull back the foreskin over the glans, which causes pain at intercourse. There can also arise an inflammation of the glans because of the impossibility of cleaning it properly. Such a narrowness of the foreskin opening is called a phimosis, a malady which any doctor can easily cure. But to get back to our original subject.

The most usual, that is the normal behaviour in intercourse; the man lies on top of the woman, between her legs. The erect member is thus in a direct line with the vaginal passage, so that all parts of the woman's sexual organ receive the same stimulus as those of the man, without there being any aggravation of stimulus of one part or another. Leonardo de Vinci also advised this position in one of his anatomical drawings.

In a somewhat similar position, the legs of the woman are together between those of the man, so that the vaginal channel is made narrower and thus produces a brisker rubbing; moreover, should this be done, there will also result from the rubbing a considerable swelling of the clitoris which in the woman corresponds to the glans of the man. This "sprawling position" as Van Der Velde names it, can be made even more effective in its workings if the man stands while the woman lies crosswise on the bed with her legs hanging over the sides. The copulative organs are then not exactly directed, the male region presses more on

the clitoris region, and the juncture of the foreskin is rubbed against the back of the vaginal wall.

The Oriental freedom of discussion of sexual matters has permitted the writing of real textbooks on sexual intercourse. They are called, graphically enough, "Pillow-books," because they are always put on the beds of newly-married people. Especially popular in the Orient is the so-called "bending-position," in which, in normal behaviour, the woman puts the hollows of her knees over the man's shoulders. In this case the clitoris is excluded from stimulation after the insertion, but in turn, the male member and the fore-wall of the vagina are greatly stimulated by the turning of the member toward the back, which is excellent in the case of a wide vagina, as after having borne many children. In a less exaggerated form, there is a similar stimulation, when the woman draws in her thighs to her body, without putting her legs over her husband's shoulders.

There is naturally also the possibility in normal behaviour of the man lying below and the woman on top. Because it is customary for the woman to be on the bottom, this sort of conduct where the woman takes the active role is found more often between the man who is inclined to the feminine type and the virile woman, inclined to the more masculine type. But this is by no means always the case. In ancient times it was considered normal behaviour for the man to be below, especially if the woman did not "lie on" the

man, but leaning back, propped up by his raised knees, "rode" as the writers of the Greeks and Romans called it. The activity in this "riding" is all on the part of the woman, but on the other hand it permits of all imaginable variations.

Finally in normal behaviour there is the so-called sitting position, or as Van Der Velde more exactly described it, the frontal sitting position. The man sits, the woman, after insertion, hangs to him, clasping him with her arms and legs. With women of low excitability, this position should be practiced because of the brisk stimulation of the clitoris.

The so-called "side position" is generally used only in cases of advanced pregnancy. I do not need to say anything more about that, do I?

MAN: How about intercourse during pregnancy, doctor? One hears so many different views expressed on that subject.

DOCTOR: That all depends on the feelings of the woman. According to my experience, each woman is different. With the majority, especially during the first half of pregnancy, the desire seems to increase, and, according to my opinion, there is no reason why this desire should not be yielded to. In a book with the sadly moralistic title, "Pure Motherhood," a well-known and reputable physician, Dr. Landmann, has supported the idea that after conception

there is neither natural need nor rational justification for further intercourse. Impregnated as it is with romanticism, I consider this view as scientifically untenable. Intercourse between humans has not only the purely sexual purpose of propagation, as with animals in rut, but it means for more as the erotic experience of two people bound together in love. When pregnancy is known to have set in, a strong desire for love sets in with the woman, which in the majority of cases demands physical satisfaction. Because of the restraining fear of more children, springing from economic circumstances, it often happens that at the time of pregnancy a man and his wife are driven to "make the very best use of their time," as one very frank mother told me only a few days ago. Still it is not so in every case.

What seems to me much more important is the fact that long abstention from intercourse between people who are living together and not separated, always leads to excitement and causes a tension which is not exactly beneficial to the harmony of the relationship. It is naturally the case that in the last weeks before delivery, and in the month and a half or two months after, care must be exercised in intercourse because of the child, and later because of the rebuilding of the internal organs of the mother.

MAN: How about during the period of menstruation! Must it be avoided?

DOCTOR: That is the opinion of most peoples, even in the cases where menstruation is not considered as impurity for some religious idea. It may also be held to as a matter of taste, of cleanliness, and of aesthetics. From a purely medical viewpoint, the woman is usually in a state of increased excitability during her monthly period. There may be some women in whom this excitability increases also in regard to sexual matters. In a number of instances in which intercourse was conducted during the period of such circumstances, I never observed that any harm had been done. The number of cases, however, of which I know is not large enough to allow my giving you a definite answer to your question. Generally you will be playing safe by abstaining from sexual intercourse with your wife in this condition. If it should occur, though, it in no way necessarily implies any injury to either party, as long as heed is paid to the state of exhaustion which is common to the woman during these periods. It does not seem to me that such intercourse should be considered as altogether "unnatural" or "perverted," as one says in regard to sexual matters. Although it is true that a good many people consider anything that deviates from what they consider the most normal, as perverted, and so, to their way of thinking, immoral.

Here is an example of how far that goes: I had a young woman in for consultation who gave me to understand that she would not allow her husband to introduce any variety into their intercourse, because

she considered anything that departed from the "normal behaviour" as a perversity. Such narrow-mindedness could certainly destroy any marriage.

But to come back to the variations on intercourse, we still have to speak of the second large group, where the man is behind the woman. After what I have said to you, you can realize without further explanation that one can change from the belly-position to the knee-position, in which the woman is on her knees and props herself with her elbows, while the man lies on top of her; and that furthermore there is a side-position which is done exactly as from the front, and is perhaps even better in the late months of pregnancy; and finally a sitting-position in which the woman sits on the man's lap. All these back-positions have the advantage that with slowly excited women they allow a simultaneous stimulation of the vagina and the clitoris; while the vagina is stimulated by the insertion, the clitoris can at the same time, and without disturbing the position, be stimulated with the finger-tips. Should the man come to the peak of his excitement before the woman, then it is always possible through a rhythmic stimulation of the clitoris region to bring about the orgasm, although this is in reality an onanistic proceeding. In any case it is better than simply allowing the woman's excitement to subside without having been satisfied. I am convinced that if you follow my advice, you will attain results.

**MAN:** To tell the truth, doctor, I tried once to ap-

proach my wife from the rear, but she simply wouldn't have it.

DOCTOR: You musn't forget that with these sexually uneducated young people, anything that deviates from the normal is necessarily immoral, because of the influences under which they were brought up. I find that many women are horrified beyond words at this advice and at the disclosure of the various possibilities. "But one couldn't!" . . . "Everything in me would revolt against such a thing!" You wouldn't believe how often I hear that. It is always the result of a silly education which has so worked on the girls at home and at school, that it has not helped at all even when the Catholic Church has in its moral theology brought a good deal of understanding to bear on such intimacy in married life. Naturally, only among those who have the "blessing of the church" . . . the others are all immoral and sinful people. You are astounded. It is so. It is as Magnus Herschfield said: "In the conflict between false modesty and marital bliss, the decision should not be hard." That would apply in such case as when the man wishes to excite the female pudenda with his lips, a measure which usually gives a great deal of pleasure to the sexually matured and educated woman, and can have a great significance in the prelude to intercourse. However there are many men who feel disgusted when women ask them for cunnilingus. You see, it depends on the understanding between the partners of love. And this under-

standing is no easy thing to acquire, but requires the utmost tact, understanding and observation of both. On that account I will say one more thing.

Most men slight the period after the height of intercourse even more than they do the prelude. If they have come to an ejaculation, then their excitement drops away, and they consider it perfectly proper to rest, to put it bluntly, to fall asleep. Through this they offend their loving wife in the most stupid way; for we know that with the woman the excitement ebbs much more slowly than with the man, and that her after-sensations are much deeper and valuable than the man's. To offend the woman in this stage, to simply "let her lie," is to shatter the harmony between the lovers. For the woman, who naturally does not know the excitement curve of the man, attributes this offense to his feelings of love, to a lack of affection on the part of the man. She will think: He wants only my body . . . when he has had me, he is through with me." She has a right to be unhappy about it. Think of this when you go about the sexual education of your wife. You can believe me: the woman is always inclined to regard a misunderstanding of her nature as a lack of affection on the part of the man, because she takes it for granted that he has the same capacity for affection that she herself possesses. This may seem strange to a sexually uneducated man.

MAN: But how is one to know all these things?

DOCTOR: That is just the problem. A man, who according to the custom of middleclass society marries a virgin, without himself ever having had any real experience with a woman, will turn out to be nothing but a fool and destroy all her love for him. On the other hand this self-same society prevents the possibility of young lads, as well as girls, being thoroughly and needfully instructed in these proceedings of their future love affairs. And thus arise those hideous "marriages," in which the man takes his pleasure on the woman, while she is never awakened, remains cold, becomes nervous, begins within herself to hate the man, is glad when he does not come near her, and finally drives him into the arms of some other woman. Notice the attentive manner in which the supposedly "decent" woman of the better class, who is dissatisfied, watches the educated coquette in the cafe, in the theatre, and on the streets, and copies their tactics in order finally to nail their own husbands. For often enough these women fear quite foolishly, and their frigidity is all their own fault. And yet how countless many live without sexual fulfillment, and end up by bearing children without ever having found release for their erotic passions.

MAN: But why don't women speak of this condition to their husbands? Would that not be the simplest way of letting him know what is wrong?

DOCTOR: You say that; you are a man, and for that reason only do you say it. The woman is different.

Observe your own wife. Learn to know her. I promise you that six months from now I will not have to answer that question for you if you show just a bit of intelligence in your study of the woman.

## § V

### A WOMAN WRITES

November 1930.

Dear Friend:

In the course of our recent conversation you told me that you were working on a book treating of the difficulties which people run up against in their love-lives. You said that there were so few who spoke openly, really frankly, on questions of this sort. You said that you had sent several questions to friends, asking anonymous replies, and not one of them was ever heard from. I think I understand the difficulties in this sort of work. You helped me several times. So I will try to help you in one point which men almost never seem to understand. Why? I don't know. They always ask, and never see. They do not feel, seem *unable* to feel with a person, to understand what it is that moves us women so deeply. I, though I am now very happy in my love, have also fought many battles and at times not been able to speak. But once I wrote freely and without restraint. Take the letter; if you believe that it will be of any

use to you, you may use it as you see fit.

Sincerely,

Darling:

I fought with myself for a long time before I went to you. You said to me that you were quite alone at home. And your voice shook strangely, and your hands pressed mine so closely. But I loved you truly, and so I summoned all my courage, and went to you. I see you still. With great shining eyes you opened the door; my coat slipped off . . . I was with you. The first time alone. And all my yearnings and all my tears flowed together in a great stream which grew and grew and grew . . . You kissed me.

The doorbell rang and something snapped in me. It was only the mail. I pulled myself together and tried to master the great flow of tears which was slowly, horribly coming over me. I wanted to be quite happy with you.

How faintly your voice came to me. You held the letter in your hand and asked me to take a seat and be patient for just a moment because you had to take care of something. Take care of the mail! Now! Today! At this moment when some one has come to you bearing in her hands the most significant treasure, to present it to you! You call that love? Or am I really mad? Is love always so cold and frugal, so

businesslike, and is it subject to the routine of business like the other everyday things of life? I choked. I repeated to myself: It is surely something most important, be patient. He did not mean it that way. Tell him though, what you thought . . . and always I wanted to speak, but always my voice deserted me. Thus I sat for long terrible minutes. You gave me a newspaper. You grinned at me, your hands over the papers. And I began to hate them. They should not caress my naked body. They should never touch me. I wanted to never have to feel or even see them.

Your steps approached me, and I felt your hot breath. Your lips . . . and I was helpless. Gently, coaxingly, you brought me to your bedroom. Now will certainly come the great love; I was rejoicing. I forgot everything that had happened. I felt only you . . . and then you took off your shoes, and bade me do the same. I closed my eyes. What was I longing for? I believed that you would draw the curtain, so that no one might observe our love, not even the sun might peep in. Then you would come to me gently, and quite carefully, slowly, button by button, would loosen my clothes, then, under your hands, the last veil would drop off, and I would be yours.

But you pulled off your shoes, I heard the bathroom door close, and then I saw that I was alone. I should have preferred to run away. My great dream was shattered before it had even begun. I recovered

bravely, but still the unfulfilled longing remained. I undressed hurriedly that I might be already lying there when you came back. Something wet ran down my cheeks . . .

There I lay, stupid girl, and believed in the fragile treasure which I had to offer. And still it was not my first love affair. Other men had possessed my body, and I had loved and was loved in turn. And every time there was something missing. The finest and most beautiful chords of my nature had not yet been plucked. When I met you, I believed that you would be the man who could bring things to conclusions. You would be my fulfillment. And I was excited as at my first affair.

Still your hands had not caressed my body, and already much of the longing had gone.

Then you came. My body bent toward yours, my legs spread. Your white naked body set my body aflame. I felt with you, I was with you, everything was submerged in a flood of joy and passion. I felt you in me. Everything cried for love, I demanded love, you gave me love. We were intertwined like two great battling beasts. And the winter sun hurried across the light wall of your room, and cast the shadow of the crossbars of the window like a giant crucifix on the rug, and stared at us. My limbs fell back slowly on the soft cushions. My head rested only in your right hand. And my hair fell in long strands over your forehead. The fragrance of your

body filled my lungs and nostrils, and blissfully I stretched myself out. Oh hour of ecstacy! Now I forgave you everything that had happened before. I looked up at you. You had closed your eyes. Your features, usually so sharp, were glowing and tender. This is love! Everything in me exulted. My head rested again in your hand, and the beating of your heart which pounded from your hand into my head, filled me with gladness. Oh, for just a short time to lie next to you. Quiet, quiet, quiet. Not a word spoken. Only to feel. Only to sense.

"Well, it's time to get back to work!" . . . Was that your voice that so hatefully broke through our union? Was it you that with shining eyes was but now lying beside me quite overcome? No! No, impossible, you are ruining everything. I wanted to scream. I stif-fened. Only a gargling sound broke through the silence of the hour which had till now been filled with love. You got up.

A feeling of hate came over me. Oh, you men, you are entirely unworthy of possessing another person, for you are not able to understand them. Daily work, business has made wild beasts of you. Love means to you only the satisfaction of your natural appetites. And for that you need us, us women who feel dif-ferently, who live differently. And then you get up and do not realize that the most wondrous thing has been shattered. We will be one again when we are alone. It will repeat all over again in order . . . oh, I

see it all beforehand. I will not have it. Better to live without love, better to starve for love, than this.

I opened my eyes. You did not notice the conflict that was going on within me. How could you, you who had just loved me with all your power? As you dressed, I felt nauseated. I crawled under the covers and lay there all huddled up together. I wanted to wait until you had left the room. Then you pulled the protecting cover off me; you were finished, and perhaps a little angry that I was not yet dressed . . .

October 1930.

It is autumn. Spring and summer has passed by quickly. And one evening recently we spoke about our love. I have grown together with you in these months. And now I can tell you everything. But the time, on that winter day when I came to you with freshly awakened love and wanted to give it to you, then I could not speak for we were strangers. It takes a long time before two people can come entirely to one another. And the first time their bodies are joined together it is impossible to speak of everything with the loved one. There are so many inhibitions and restrains then.

But you men should think of it when you give your love. You should be more careful. Otherwise the most precious bloom is withered and blighted before its time, and you probably never know why. I will always think of that day when you so thoroughly dis-

illusioned me; it would probably have been much more lovely if it had never happened . . . Why do I write you of my sufferings and grieve you? In order that you might have it actually before your eyes, what I could not say. It has been a long time, a half year, before I could pull myself together to write for the second time, and especially to give you what I had written. Now take them and think of me.

Your wife.

## § VI

### BIRTH CONTROL

DOCTOR: Well, it has been eight days since you were last here.

MAN: Quite right, doctor.

DOCTOR: Is there something wrong?

MAN: Not exactly, except that after our first intercourse my wife had some sores because I rubbed a bit too hard.

DOCTOR: But you must not be brutal! Otherwise there can be a very serious inflammation. You must be careful. But altogether, things are going better?

MAN: A lot better. It is as though we were set free, up to the point to which I am coming. Doctor, we simply cannot have any children: although my wife would like it, still it is financially impossible . . . but you understand.

DOCTOR: Certainly. It occurs to me that I did not think to inquire about your living conditions.

MAN: We are living with my parents.

DOCTOR: How large is the dwelling?

MAN: Room and kitchen; we all sleep in the same room.

DOCTOR: But man alive, why didn't you tell me that? That explains a lot of things, the fact that you are not alone with your wife in your most personal moments. If she should be shy about giving herself to you even when you were alone, which she apparently would, that is an additional, a mortifying constraint. And anyway it is a perfectly rotten thing when a woman has to live with her husband's mother. With her own mother or her stepmother it would be bad enough. But "the young chap" is never quite grown up to the man's mother, with the result that the wife will have an awful hard time reconciling their idea of him as a young man with a really independent personality. Probably she did not get much approval for you from her own parents, and now . . . well, you must be alert, and always be on her side, and, as quickly as possible, get a home for yourselves. I know how hard it is for you: on the one hand to have a child would be a good thing, on the other hand I understand why you draw back. This job is the first you have had in quite a while?

MAN: Yes, I was without work for seven months. My wife was able to keep her position at the office, despite being married, but when her condition will be evident that naturally will be impossible, and I have no idea how long I will be able to hold this job.

DOCTOR: Yes, excuse me, I was thinking: it just oc-

curred to me how endlessly many people are brought through these terrible living conditions to the pass where they never have a moment alone with their husbands or wives, except when they happen to be alone in the woods or the country. If you want to know how definite an effect this overcrowding of dwelling-places has on the increase of sexual crimes, read Noak's pamphlet, "Menace to Civilization: the dwelling need as a sexual problem." In the same position as you, with four people living in a room, there are a quarter of a million people living today in Berlin, and out in the suburbs a pair of good-for-nothing parasites will have a whole villa with blooming gardens, which are closed to our children who are starving for air and sunshine. But to come back to your case. Have you ever used any means of contraception?

MAN: Yes. I usually broke off intercourse.

DOCTOR: So. coitus interruptus. You mean by that, so that we do not misunderstand each other, that you have always withdrawn immediately before the ejaculation, and so discharged the semen outside the vagina?

MAN: Yes, exactly.

DOCTOR: I want to bring to your attention some things which are usually, we have learned by experience, not known to the majority of people. In the first place, it is not absolutely necessary for fertilization that the semen be discharged into the vagina, it is sufficient

that it come even on the vagina. The spermatozoa through their powers of self-mobility can enter into the vagina from without, and climb up to the oviducts where will take place the union with the egg-cells, the fertilization, and the impregnation. You understand, that unless care is taken that the spermatozoa do not come on the outer part of the woman's sexual organ, there can still be a fertilization. I know of a number of instances where such a discharge resulted in fertilization, during sexual laying between lovers, without their having any actual sexual intercourse. The young people were understandably quite alarmed when I told them that there really was a case of pregnancy. And then, lest we should forget it, you said that you *usually* interrupted intercourse. That means, I take it, not always. Don't you know that one time is quite sufficient to bring out a pregnancy?

MAN: No. I had never thought that.

DOCTOR: I can never understand that. One copulation must be the cause of the pregnancy. Why shouldn't it be the first one? I must state that one intercourse is quite sufficient to cause pregnancy. I know that people usually put the blame on the preventives, but if you inquire a bit more closely into it, you learn that they had intercourse just once without preventives. A young man just wrote me from abroad; "We have used a sheath as a preventive. We also slept together, without this, five days before, and ten days after the menstrual period." This last

is another dangerous belief, that there are certain times when it can be assumed with safety that conception will not result. But such a superstition is more deeply rooted than one would ever believe. Even otherwise quite sensible people fall victims to it.

There are two requirements that a preventive must fulfill:

1. It must afford in every single case the greatest possible security against conception.
2. It must not cause physical or psychic damage to the health. Thus it is naturally high in price.

MAN: Are there any which do fulfill these requirements?

DOCTOR: Up to the present time there is none that quite comes up to the mark. Here, as with most human inventions, we must be content with approximations. But I feel that today the matter is not so uncertain as it was a few years ago.

MAN: What, according to your experience, is the best?

DOCTOR: I would rather not answer that directly, but give you an idea of the possibilities which are available and the choice allowed us. Then you can decide with me.

First of all, there is that means of which you spoke yourself, the coitus interruptus, certainly the most

common means, of which even the Bible makes mention: (1. Moses, 38, 9. Onan "Let his seed fall to the earth.") This has nothing to do with what is called "onanism." The problem of certainty is quite easily settled, as long as the rules are followed, not only that the semen does not come into the vagina, but that it does not even come *on* the vagina. As to the second requirement, it is not so good. The coitus interruptus does not in every case, to be sure, put a great nervous burden on both parties. There are people who use this method for years without injurious results. But it cannot be denied that the concentration which must be brought to bear so as not to "overpass the proper moment" is certainly a heavy psychic burden in a moment of sexual passion. Not all people can bear this strain. For the woman, moreover, and this has a direct bearing on the discussion of your personal case the possibility of sexual fulfillment is considerably lessened through the sudden withdrawal. After what you said to me today, I consider it quite possible that the customary nervous aspect of your wife after intercourse, the fits of tears and depression, are to a great measure caused by this method of intercourse, along with the other unfavourable circumstances. On that account, I advise to give up this preventative measure absolutely in favour of some other which will not subject your wife to such strain.

At this point let me warn you against a certain degenerate method of sexual intercourse. There has come

to us from America the so-called Karreza method, and it has been spread here particularly through the circles of the youth movement, which are connected with the visionary Werner Zimmerman.

MAN: What is this Karreza method?

DOCTOR: The scheme originated with a Mrs. Stockham whose book on the method which was supposed to be a reform of life was barred here in Germany, and it was later made known through the German edition of "Married Love" by Mrs. Marie Stopes. This method recommends that after the insertion of the member into the vagina, one should cease every motion, and "concentrate on the soulful gaze of the beloved one." This is supposed to cause at least as deep and marvelous a reaction as normal intercourse culminating in an orgasm.

There is no doubt in my mind this sort of an idea can come only from a person who is absolutely ignorant of physiology. For with normal people this sort of a reaction (Physically nerve-soothing, says Stopes) would be out of question. Medically I consider it a very dangerous idea, and generally a nerve-wrecking thing not only for the woman, but for the man also.

If it be normal intercourse, then we will have to decide on some other means of control.

MAN: Well, what is there. So far everything has been objected to.

DOCTOR: Let us differentiate between the measures which can be used. There are two groups, chemical and mechanical.

The chemical ones all act on the same principle. You know the chemical difference between acid and alkaline reactions? Between acids and bases? Well, the chemical constitution of the vaginal mucous membrane is normally somewhat acid, while the mucous of the glands at the mouth of the vagina, which are separated during excitement have an alkaline reaction. This alkaline reaction is necessary in order to maintain the powers of mobility, and thus of fertilization, of the spermatozoa . . . the semen liquidity also being alkaline. The chemical preventive aims on the one hand to destroy the mobility of the spermatozoa through the acid influences, and on the other hand to destroy by poison their powers of life.

It is to be understood that in the majority of cases these chemical measures prevent conception, but in every individual case they are unreliable. Which to choose, is unimportant. They all work in the same way, so there is no preference to be given one or another. There are a number of commercial products on the market, whether pills or some stuff which is introduced into the womb by means of a glass tube. One can also prepare a mixture of some acid and semen-

destroying medium with an uncalorific stuff like cocoa-butter.

The cost depends on the hygiene tablets of different manufacture, and one tablet is needed every time. The chemicals dissolve and become active in from two to four minutes. All these measures have the advantage that they can be introduced during the preliminary love play, without disturbing the course of the affair in any way.

**MAN:** But are these chemicals positively unharful?

**DOCTOR:** In general these measures have no real, or even noticeable affect, aside from that which is their purpose. There are women, however, who after the use of one or another of these reacts with a strong discharge, or other troubles . . . then another sort should be used. There are plenty to choose from. But I repeat: I do not consider these chemicals as infallible. It is recommended to strengthen the security of such a measure through the use at the same time of some mechanical device.

**MAN:** Can one trust the rubber sheath, though?

**DOCTOR:** Because of the disturbance which must arise through the necessary business of putting it on, and because of the lessened sensitiveness of both sexes, it is my opinion that the caps is preferable, it only because it is the apparatus which the woman herself wears, the feeling of uncertainty which bothers so

many women so much, is better set at ease than when the woman has the feeling I am depending on some one else. This feeling of anxiety, to come back once more, is often enough in itself to cause frigidity in the woman.

**MAN:** But will the doctors really advise the women?

**DOCTOR:** To put that through is our next problem. To day the trend among the leading representatives of the profession is certainly reactionary in the political sense. But that will change under pressure of the situation. I agree absolutely with the opinion which Grotjahn expressed in his latest book on "Hygiene of Human Propagation": "The doctor has not the right to refuse advice on contraceptives, even if he is of the opinion that the desire to prevent conception is unwarranted."

Admittedly a very thorough revision of the problem of prevention is necessary among the doctors. I hope that the researches which are being made in Russia with a semen-destroying serum with which the woman is sprayed, will finally achieve results. That may well be the way which will solve the problem. But as yet the People's Commissar for Public Health reports that no definite results have been obtained. So for the present we must content ourselves with what we have.

**MAN:** I thank you for your explanation. But may I ask you a personal question?

DOCTOR: Certainly.

MAN: What is your position on the question of birth control generally? It would interest me very much to hear what viewpoint you represent, and on what you base it.

DOCTOR: My friend, I promise you that we will discuss that at our next meeting, outside of office hours. Because that is a political problem which has nothing to do with what brought you here. Could we meet and discuss that tomorrow evening.

MAN: Fine, I will be here then.

## § VII

### POLITICAL CONSIDERATION OF POPULATION

DOCTOR: I gather that you have asked about my position on the population question because generally, especially here in Central Europe, a limitation of population has in no way succeeded, and moreover, renowned theorists have spoken against such a limitation with the same determination to which we have become accustomed from militaristic circles.

MAN: It seems to me a contradiction to speak of the victory of the working classes and then to speak of contraception among this same working class.

DOCTOR: It seems, so. But then it is a contradiction only if you base your judgment upon the mechanical interpretation of the revolutionary theory as one can read it from Marx's "Capital," that the rebellion of the working classes increases with the amount of misery, of oppression, of bondage, of deterioration, and of exploitation. This theory has not been able to maintain itself in this form. It is not true that the masses become more revolutionary in proportion to their misery.

That has its limits. To be sure, an economic crisis, a war, a famine, usually of short duration, can stimulate revolution. But if the crisis, the inability to earn a living, the worry caused by the struggle for existence should be of long duration, then despair and indifference usually seizes the masses, and the belief that something could better it disappears. Probably the most important hypothesis of revolution, the self-reliance of the proletariat, is shattered.

On the other hand it is naturally correct that under certain climatic conditions, the leeway of nutriment is in every case dependent upon the social structure of the country. It is further true that under the present rule of Capitalism the existing over-population of many countries is apparent because the leeway of life, in and for itself, has been considerably increased against the feudal epoch through capitalistic industry. But almost entirely, at least for the greater part, this increase has been to the benefit of the Capitalists and not the working classes. So that the problem becomes one of distribution, that is, of the right to the fruits of production, rather than one of population. The question of over-population is always a relative affair. And so the population question has been most favourably estimated even by the most socialistic theorists, under the prospect of socialistic control of industry.

But I am of the opinion that in political questions, and certainly the question of population is one of political significance, one should not try to decide on the basis

of a priori theories. Theories should come a posteriori. They are made more to the event than events are made from theories. And so: Let us rather ask what position do intelligent political minded people take today in regard to the political question of population?

**MAN:** What do you think?

**DOCTOR:** Well, first of all I think of the discussion we just finished on the question of contraceptives, then I think of the question of intervention in pregnancy, and finally of the question of the position of the woman both as regards her rights in the family, and her rights as a worker. If one wishes to take a well-grounded position on this problem, he will have to test his position by the political situation as regards population, which naturally changes constantly, and so necessitates a corresponding change in your own position.

**MAN:** What do you understand by the "situation" in this case?

**DOCTOR:** First of all the relationship between the number of people capable of working, and the possibilities of working; for the standard of living of each individual family finally depends upon the certainty of finding and keeping work, and the amount of the reward therefrom. In the second place, the kind of increase, and finally, for the comprehension and understanding of the customary social forms of intercourse between the sexes the relationship between the number of men

and women.

As to the first of these points: the government bureau of statistics in a comprehensive report has given us the basis for an approximate estimate of the German population in the next fifty years. I won't bore you with figures. The reckoning lays down three hypotheses for the possible development: In accordance with which the population will be in millions indicated on these tables.

Hypothesis 1. That legitimate fertility will decrease about 25% from 1925 to 1955, and then remain constant.

Hypothesis 2. That the yearly total of legitimate births will remain the same as the total of legitimate births in 1923.

Hypothesis 3. That the yearly total of legitimate births will remain the same as the total for 1923, resulting from averaging the totals of 1924 and 1925.

The result of this report is that, in any case, there will be no shortage of workers capable of earning a living, which, especially as regards a rationalization of industry, amounts to an impossibility of taking care of the unemployment question. According to the results of the report on population and industry in 1925, the number of men between the ages of 15 and 65, capable of earning a living, was put at 20,260,000, and it was

forecast that in 1931 it would be 21,620,000. The nucleus of men between 25 and 45 would increase roughly one million in the five years from 1925 to 1931. According to statistics there is in Germany to-day, as opposed to 1913, a surplus 3.7 million head of men on the labour market, as regards which, however, it must be taken into account that this results in part from immigration into the country from such territories as were separated in 1919 by the Peace Treaty. What effect that has upon the present variable count of from one to three million people with no income, is not hard to figure out.

MAN: But are we not always hoping that the labour market will absorb this surplus of unemployed?

DOCTOR: Yes, but that is a quite vain hope in the face of the facts that we have before us. Moreover we have paid no attention to the fact that in these hypotheses the death rate remains the same, and that thus the number of people over sixty-five will increase disproportionately, so that on the one hand the masses will be enormously burdened by the cost of the support of the aged, and on the other hand the younger generation will have an uncommonly greater amount of difficulty in getting promotion.

Thereto are still to be added the woman and children who are not earning their livings and who must be supported by society. A terrible increase to the bur-

den of those who are earning their own livings.

**MAN:** But what can be done about it?

**DOCTOR:** That is not so simple to answer. At any rate, with the present day interlocking of world industry, it is apparent that so complicated a population problem cannot be solved within the limited possibilities of one national community. We must accustom ourselves to think no longer as Germans, or Frenchmen, or Italians, no longer of German, or French, or Italian politics, but of European politics. That is the first deduction which I draw from these figures. If, that is, an economic agreement between the European continental states should result in a breaking down of the inner European customs frontiers, then the difficulty would be greatly lessened. Whether the question is soluble otherwise, or does not lead, rather, to an increased misery, is to me altogether very doubtful.

Now consider what all this means from the political aspect of population: at present we have no United States of Europe. England will mobilize all her available power to its realization. So under existing conditions we must reckon with a surplus of labour for at least a decade. What is the result?

**MAN:** Naturally, even more misery.

**DOCTOR:** Evidently. Man as labour power is also subject to the law of supply and demand. Many without means of earning a living, many who will

work for low wages, a great reserve army, that means lower wages for those who are today the masters of production. That means, further, that living conditions become worse, for those already alive, to say nothing of those as yet unborn. For we know that the conditions in which the majority of the Central Europeans live, unfavourable enough as they already are, become even worse in proportion with the growth of the family. Every new-born child decreases the already meager means for food and shelter. *The misery of a worker's family increases proportionately with the number of heads.* That has already become a social axiom. So it is of no advantage to say that this condition is the result only of the capitalistic systems of production and distribution, and that with the same mass of population, and a different system of distribution we should perhaps have no problem of over-population.

We have to reckon with it as a fact today, and must forge as far ahead as we can see. The more children have to live on a limited and precarious income, the worse the food and shelter becomes. This was known even before the World War.

"From the fourth child on, the chances of living become materially worse." (Margaret Sanger.) A comparison in the birth rates of the various countries shows that *a considerable increase in the birth rate in no way signifies a rapid increase in population*, not

even if it should be desirable. In 1922 Stockholm had a birth rate of only 13.3 per thousand yearly; Cairo had a birth rate of 48.5 per thousand. In Stockholm of 1000 children 34 died in their first year, while in Cairo 364 died . . . more than ten times as many. The birth rate in Amsterdam in 1922 was 19 per thousand, the infant death rate was 43 per thousand; the birth rate in Madras was 42 per thousand, and the death rate 323 per thousand. Quite similar are the conclusions which the American professor Edward M. East arrives at in his book, "Humanity at the Cross-roads." He compares the birth rates of Roumania and Holland. While in Roumania, the uncivilized land of the White Terror, the birth rate averaged 40 per thousand, and the death rate between 25 and 30 per thousand; in Holland the birth rate sank from 33 per thousand in 1896 to about 27 per thousand in 1915, and the death rate varied between 26 and 24 per thousand. What a waste of human power there is in a country which has absolutely no thoroughgoing birth control!

But now to the other side of the question. Have you ever considered the effects on the woman of no birth control?

**MAN:** How do you mean?

**DOCTOR:** Here you have two cards from my files. One woman was fifty years old when she came to see me, and a complete invalid. I asked her what was ailing

her. Abdominal troubles. How many children? Two. To be sure, I asked her how many she had had. Eight. When I learned that she had had these eight children by the time she was twenty-eight, I inquired very carefully, fully and ascertained:

The patient was born	October 9, 1874
First child born	July 15, 1892—lived
Married	August 19, 1892
Second child born	July 9, 1893—died
Third child born	August 4, 1894—died
Fourth child born	July 23, 1895—died
Fifth child born	July 28, 1896—lived
Miscarriage in the second month.	
Sixth child born	Nov. 1, 1897—died
Seventh child born	June 28, 1899—died
Eighth child born	May 1, 1900—died

From 1900 to 1916 the woman had twenty miscarriages. After the sixth child, to be sure, the physician had told her that she would not be able to bear any more children. I asked the woman whether she had never spoken to her husband about the silliness of this constantly being pregnant. Yes, she had. He had always said to her: You must find some way out of it yourself, that's what you are a woman for!

And what is the result of these twenty-nine pregnancies: two living children, and a fifty year old human wreck.

Here is another case. I will spare you the details:

born December 12, 1869, had her first child at eighteen, third at twenty-four, seventh at twenty-seven, then four abortions, and her ninth child at thirty-eight. Four children died of diphtheria, two of general debility; result of thirteen pregnancies, three living children.

I could easily multiply these cases, but you need only to ask among your own acquaintances, and you will list some startling figures . . . assuming that they will be honest, especially as regards abortions.

**MAN:** But then, if the increase in population which the militarists and the capitalists so desire, does not result from unrestricted increase in the birth rate, present day society has really no reason for opposing birth control?

**DOCTOR:** Correct. There are some few who dare to speak the truth, and toss over the old preconceived ideas, even when the authorities shake their heads. I have here a new work by a renowned statistician, Roesle. He says there quite clearly: "It has taken a long time for the long-established statistical fact to come home to the masses, that large births in the family must also bring with them large deaths, and are therefore, from an economic point of view wholly irrational; and it would have taken still longer had not Soviet Russia led the way in drawing from this fact the logical conclusion of protection for the mother and child . . . that is, through emancipation by intervention in pregnancy."

Finally, you know, the needs of others are not felt. The troubles from unregulated conception disturb on the whole only the families of the great masses, not those of wealth. For the educated for the most part *have* introduced birth control. Look over the circles of our university professors . . . have they any great burden of children? You need only look at those who are the greatest agitators against birth control. Look at our jurists. There was a certain judge and a public prosecutor who had the cheek to speak majestically of the "Law" in a case dealing with "articles for indecent use," of whom I had a great mind to ask whether they would not have the honesty to admit that they were prejudiced somewhat in this proceeding. Do you think for a moment that these magistrates sleep with their wives using only decent, and never "indecent" devices? Finally, who should be in the plaintiff's chair, when it comes to "forbidden" intervention" being made against germinating life? Do you believe that many women of the "better classes" are seen in such circumstances? Oh, no; they have their amiable family doctor or they use preventitives, about which they have been advised and which they can afford to buy. So these circles have no idea of the sexual and economic hardships of the masses, for they at least can buy a bed and clothes for the new baby, and they probably have an extra room which they can turn into a nursery. Moreover, what reason have they to worry about the needs of the masses, they have a hard time finding a childless couple to be servants in their villa!

Then they say that birth control is an interference in "the inscrutable ways of the Lord" . . . he must be a pretty weak sort of God if one can upset his plan by a mere sheath! But you know, "The people must be kept in the paths of religion." . . .

Do not think that I am exaggerating. That is the universal demand today of men of wisdom, who in their folly are unwitting servants of capitalism. It is unbelievable that such bosh is gotten together as is in this little brochure which was sent to my house the other day. Read it yourself: "On Marital Disturbances." . . .

"The reason for all this trouble and corruption is that our people are living without God, they have drawn away from God . . . The spirit of God is missing in the hearts of our people, and the reverence due Him . . . So that the solution of our problems is an education to conscientiousness, that can only result through a return to God. The family must be newly organized, from within outwards, then the complaint about too many children would be stilled, and once again it would be considered great happiness to have a multitude of children."

Yes, as long as there are enough stupid people who take this sort of rot seriously, we cannot make any progress. Look how the church invariably joins its forces in league with the reactionary forces on every

single question which is disturbing and of great practical importance to the people.

We should at least in the end make it understood that man, with the same right whereby he may achieve emancipation from economic need, may also achieve emancipation from his sexual distresses. In exactly the same way we concern ourselves with the regulation of the production of goods, regulation of the distribution of products, regulation of workers' arbitration, briefly that every one may satisfy his right to a nutritional equilibrium, so that he need not go hungry, in the same way we should see that an equitable settlement of the problem of sex be arrived at. Think of the surplus of women; think of the women in professions from which they are discharged if they become married or pregnant; think of the countless number who reach the age of twenty-five or six, or older without having a home or money of their own . . . shall all these people live as cloistered nuns? They would not do it if all the powers in the world demanded it. Is it just that all the burden should be borne by the women alone? Is it just that the illegitimate children which they breed under our lovely social conditions should be exposed to the perils of high mortality?

MAN: Is the death rate for illegitimate children then so much higher than for legitimate ones?

If they are played fair with? And that is demanded by most laws, isn't it?

DOCTOR: Certainly, but the laws are on paper. And

one can put anything on paper. Let us take a city which is making excellent provision, whose authorities are managing things remarkably well, and which has carried through a building program such as has no other large city: Vienna.

Even there it is apparent that the majority of illegitimate children are unwanted, and have come into the world in families without adequate economic resources, and also that even the legitimate children, when there are already three or four hungry mouths to feed, are not regarded exactly a blessing. How much more often does it happen though that in the case of the illegitimate child the mother must go to work, or is serving "in capacity," and cannot keep the child with her; how many fathers are oppressed on account of the maintenance money; and how disastrously the continual change of care works on the child. Cannot people understand, that to avoid it all, women are driven to abortions, because no one has taught them anything about the use of contraceptives? What the result is, you know.

**MAN:** What the— Is it really so bad? A lot of people have abortions without anything happening.

**DOCTOR:** Listen: do me a favour and do not act on that idea. Your wife's life means too much for that.

**MAN:** Her life! But one doesn't have to die from it.

**DOCTOR:** One doesn't have to, but one may. And in the conditions under which abortions are usually per-

formed at present, where medical aid is a criminal offense, eight to ten thousand women die annually from it.

MAN: But that is terrible. I had no idea . . .

DOCTOR: That is a question by itself. I promise that we will discuss that in one of the coming evenings.

## § VIII

### THE QUESTION OF ABORTIONS

DOCTOR: You were astounded at the death rate through abortions?

MAN: Is it always so?

DOCTOR: Well, one must distinguish between the abortions which are performed by skilled physicians, and those done by quacks, which are undertaken under the most dangerous circumstances, and naturally in most cases endanger the life of the woman.

MAN: And is this not so when performed by a doctor?

DOCTOR: In the first three months, no. You must understand things can go wrong, even in a well conducted operation. You should certainly not be opposed to an appendectomy. Compared with this, where the abdomen is opened, an abortion is not at all dangerous. At least, as to the physical results. The psychic after-effects must be considered, but as to that, later. The abortion as done by the quack, though . . .

MAN: But why do women go to these quacks, then?

DOCTOR: My dear man, because the law has tied the hands of the doctors in most cases. Because they are not allowed to intervene unless they wish to run the risk of a penitentiary sentence for themselves and their patient.

MAN: I thought, though, that the law had been made more lenient.

DOCTOR: Yes, what is considered more lenient by the middle class parties in our legislature. The only leniency is that the former penitentiary sentence of from five to ten years has been changed to a sentence of no definitely set length. The whole situation is controlled by the Nationalist party who treat it as a political issue, and not at all in its proper aspect as a medical question, and thus the situation is as it is.

MAN: Then, if things are as you explain them, a full statement of the facts of the case should be an excellent thing to swing the votes of the women to the left parties by appealing to their self-interest.

DOCTOR: Certainly. But the women even more than the men are under the influence of superstition, whether of the Catholic or Protestant faith, and you know that the dear God is always on the side of the battalions of the ruling classes, and so in Germany he is a good Nationalist. But enough of the political background of this question, that should be clear to you. Let us go back to our consideration of the question from the standpoint of health. I warned you recently against

carelessly endangering your wife through an abortion. I did not have in mind the attendant legal circumstances. But look, the 10,000 deaths annually, of which I spoke, could prove that the result of the middle class legislation forbidding doctors to intervene if there are not absolutely indisputable medical grounds therefore, is to drive the women by the hundreds of thousands into the dirty back rooms and dens of the quacks, or still more dangerous, to self-aid.

MAN: What do you say? By the hundred of thousands?

DOCTOR: Yes, hundred of thousands. Deputy Wegmann, who as a representative of the Centre party can certainly not be accused of exaggerating in this matter, estimated in the Reichstag that the number of abortions annually, based on the report of the annual convention of doctors at Eisenach, was from a half million to 800,000 (twice as many in New York City). I believe that one can safely say a rough million. This figure is right in the face of two thousand legal proceedings, and furthermore is computed from the number of abortions as such, and does not take into account the death rate. In the Prussian Provincial Board of Health Deputy Loenne declared: "One reckons in Germany on fifty thousand hospital cases resulting from abortions." These are not all light cases, but many are inflammations and deformations which are the cause of chronic suffering to the woman, and often

are accompanied by permanent sterility.

The annual report of the Berlin local sick-fund, that of 1925 which is the latest one I have at hand, is my authority for the statement that these estimates are low, estimates: 4767 births as against 5150 abortions. Most of the abortions are performed by quacks. So it must be considered that many abortions which are successfully completed never come to the attention of a doctor or any official quarter. One can imagine from these figures what a waste of women's strength has been caused by legislation. For it seems that only the national deputies and the priests have to be informed that the women do not have these abortions for pleasure. We know about the shortage of dwellings, of beds, of nutrition, and the difficulty of earning a living. We now that the women who are especially concerned about abortions are already the mothers of four or five children, and cannot feed more children without endangering the very existence of the whole family.

MAN: But when the experts, the doctors, know of this condition, when they know that they can attribute 10,000 deaths, 50,000 hospital cases, and 800,000 abortions to this, it is absolutely unimaginable what that means! Aren't the doctors doing anything to remedy this?

DOCTOR: No, they are not doing a thing. In fact they are doing the opposite. They stand behind everything which is calculated to maintain the present situation.

You think I am joking? No, that is scarcely to be expected of me in this case. There are no words strong enough to characterize the irresponsibility of the position of the influential circles of German doctors on this question. There is only one mitigating factor, that they have no idea of the hygienic and social implications of the situation. They are bogged in their professional feelings, and with all good intentions, and without realizing it in the slightest, have become bootlickers to the ruling class of society, thereby destroying themselves economically in their constant battle with the local sick-funds, not realizing that their own economic situation can be improved *only by cooperating with the great mass of the working populace*. You ask justly what the doctors are doing. The influential German doctors' organization, the Leipziger Verband, has declared in really sentimental, and thus true German, fashion, that: "The duty of the German doctor is to render service to the health of the German people." That is, more fully: "every doctor should work for the service of public health with all his power, especially in the prevention and limiting of contagious diseases among the people, and in thorough cooperation with the law requiring registration of his cases. From this standpoint, abortion and sterilization is permissible only in punctilious compliance with the regulations issued to the representatives of the profession." These regulations list a number of medical situations in which it may be assumed that the life of the mother is endangered through pregnancy. Only in these cases,

not through law, but through custom, is the doctor free from punishment if intervention is traced to him; and the doctors are trying to limit these exceptions even more. Furthermore, in Austria, it happens that even in the case of such medically justified interventions . . . I distinguish between medical and social-economic needs as the cause of intervention . . . the doctor is brought up before the law. The question naturally arises in medical circles whether such narrow limitation of the medical interventions can be justified, "while literally thousands of unlicensed doctors practice with the greatest freedom of judgment." But for him who raised the question the solution was very easy. Without prejudice to his professional compunctions and his duty to "render service to the health of the German people," he surrenders to the nod of the jurist, and of the republican deputies in the legislature; and writes: "In taking a position on this question, one is faced with the fact that the scheme of the penal law rests on the principles of stern prohibition, and will not depart therefrom." So because the judge does not wish it, the doctor also disclaims his right to discussion of the question.

I will give you a striking example of how these shallow German doctors regard the problem. You probably know that in Russia the punishment for intervention in pregnancy has been abolished, so long as it is done in the first three months. If you are interested . . . yes? Well I can show you at once the

material which we discussed previously about the Russian experiment, but first another moment to our German view. There is a paper, "Sexual Ethics" a well meant title, behind which stands a society devoted to the increasing of sexual responsibility, which we would certainly welcome. The spiritual mentor of this movement is Professor Abderhalden of Halle, one of the most deserving men in academic circles, who, unfortunately, as is usually with the German university professor, runs his own department like a genius, and in practical life is absolutely useless. He has entered an alliance with the Commissioners and others of the same ilk, which is certainly not helpful to his cause and his original purpose. The sexual question is certainly not one of those which is capable of being handled by people who are ostensibly "not of this world."

In this paper a certain Dr. Niedermeyer writes: "In any case it is *reported* from the Russian side that the marvelous protection rendered the mother and child has made abortions as good as necessary. In curious contradistinction to this the Russian gynecologists make obscure remarks about the gigantic and unique source material in the Russian hospitals for the clinical study of abortions, which is larger than anywhere else. This 'rush of candidates for abortions' makes one wonder a bit at the working of the new Russian welfare law."

This man has a really enviable imagination, for I would like to know where it has ever been reported from the Russian side that abortions had been done away with through the adequate welfare law. No Russian expert has been so lacking in critical judgment as to say that this end has been attained. For one would expect an expert, not to make spiteful remarks about the Russian welfare law and its workings, such as that in Russian clinics and the abortions can be better observed than anywhere else, but he should say that through the sensible legislation of the Peoples' Commissar of Public Health, Semaschko, they have succeeded in taking abortions out of the hands of the quacks, and are conducting them under medical supervision, for abortions are not to be stopped in themselves. What Niedermeyer and the other gentlemen who are standing so true to their profession either do not know, or do not *wish* to know, is that the number of abortions performed today in Russia under medical supervision has neither lowered the birth rate, nor, which is more significant still, has it impaired the women operated upon in any way. It is absolutely false when Dr. Loenne states: ". . . that every intervention in pregnancy, even when performed by a physician, is bound up with danger to the life and health of the woman." Loenne could draw from his own experience why this is so in Germany. He himself complains "the lack of adequate training of the doctors is responsible to a considerable degree" for the disastrous attendant phenomena of abortions. In Russia

the performance of abortions is allowed only to specially licensed doctors and clinics, which is a proof in itself that Loenne's statements are incorrect in their general assumptions. The economic pressure under which the German doctors stand often forces them to perform abortions which are not allowed by the law, but then they are afraid of being reported, and so work without an assistant, not in the clinic but in the inadequately equipped quarters of their consultation chambers. To draw conclusions as Loenne has done from these phenomena, provoked by the German legislation, and to claim official sources as the basis of their publication, is merely a renewed proof of the superficiality with which the doctors in this country are considering these questions.

**MAN:** And the Russian reports?

**DOCTOR:** Are indisputably favourable. So cautious a judge as Roesle, who not only knows Russia well, but also has the Russian source of information at his disposal, which is unfortunately not the case with the majority of the German doctors, writes in the new work to which I recently referred you that there arise from the Russian material the remarkable fact that up to now not a single death has been reported from an abortion performed in accordance with the medically accepted standards of procedure, and that the 1700 deaths from abortions which were reported in 2207 districts, all resulted from illegal abortions performed

outside of the licensed clinics. Roesle thereby agrees with the report which was issued by Dr. A. B. Genss for the Moskow People's Commissariat of Public Health.

MAN: Such information must have some influence upon the German doctors and the authorities.

DOCTOR: You forget how everything which comes from Russia is mistrusted, and that the middle class world, to which the greater part of the doctors belong, has no intention of hurting its own cause by publishing positive reports of the Soviet policies. Is it not indicative that this brochure of Genss's was confiscated in southern Germany? Unpleasant truths were deleted, and the pretext for all this? . . . protecting morality. Health Commissioner Vollmann, the spokesman for the reactionary German doctors on this question wishes to make distinction between "decent doctors and those who operate as though they were mad," and in a paper entitled "Abortions as a Menace to Public Health," published on behalf of the German Aerztevereinbundes, writes; "Worse yet would be the harm to morality and the whole of sex life. The fear of pregnancy is still a barrier which keeps countless girls from "free love," from reckless intercourse, and prevents sensuousness and temptation. If they are sure that they can avoid the consequences unpunished, then there falls the last dam against sexual licentiousness. Then there is no restraint. The reckless immorality which will then set in, will irresistibly tear

down the whole moral structure of the people." If the representative German doctors write in this way, then they certainly demonstrate a deep insight into the off-stage character of the morality of the society to which they are faithful servants. The statute on abortions which calls for imprisonment, is thus, in middle class society, according to the opinions of its medical advisors, the only measure, the last dam, against sexual licentiousness. This admission is really the best weapon which we have. This statement shows that the medical authorities have a naivete almost bordering on the comic in their judgment of social conditions, and shows how little they know of the aspirations of a new social viewpoint. Fisher objects to abortions on the ground of heredity, because "from heavily burdened families, even from mentally diseased parents, there have sprung healthy, even brilliant children. Or Krohne, the influential figure in Prussian medicine, declares: "If a woman becomes pregnant through rape, it is quite possible for the fruit that she bears to be a thoroughly healthy being. Indeed, it can in the circumstances be a very worthy child; I wish to express myself quite strongly, it can be a person of the greatest genius. The State cannot bring itself to destroy worthy lives merely because the woman concerned had the misfortune to be pregnant through rape. I believe that it is really unnecessary to speak further on this subject."

Yes, yes, you shake your head. I think that it would be very worth while if our fellow citizens were somewhat more fully informed as to the talk that went on in the legislative chambers about their welfare. That is a testimonial of this middle class individualism when a theorist like Beethoven has more influence than thousands of dead mothers, and more thousands of idiot children.

There is one more thing which I will not keep from you. Professor Lewin wrote a book, "Abortion through Poison, and other Mediums," a surprisingly comprehensive work, which, to be sure, the critic of the Berlin Medical Correspondent wishes could be barred at once from the shelves of the libraries. Lewin denies the right of the doctor to intervene in existing pregnancy, among other reasons, because the intervention is contrary to *the interest of the state*, which is to have more children borne. Now we come finally to the gist of the matter, to the essence of the ideology which rules our doctors without their even realizing it themselves. It is admitted in scientific circles that "the motives for the prevention of birth are mostly of a social and economic nature; and that therefore reforms must first be carried through along social and economic lines." But then middle class society timidly puts its foot in it all. In order that the worth while

element be not lost through emigration, let us found colonies, and even internally let us absorb this surplusage, by internal colonization, and substituting a compulsory military service. It is really marvelous when one goes behind the scenes and sees strings that are pulling the "unbiased scientific minds."

MAN: But do you think that all this trouble would be removed if the abortion law were repealed?

DOCTOR: I do, certainly. The Russian experiment has practically settled that. There is nothing left to study. If the question of intervention in pregnancy is freed from the law as in Russia, that is:

1. Only specially qualified doctors and clinics may perform abortions.
2. That they may be performed only in the first three months of pregnancy.
3. That the patient be instructed in detail, upon application, as to the measures taken for social welfare which would eventually prevent the necessity of abortion, and be guaranteed such welfare measures.  
—
4. That the problem of preventive devices and practical methods of birth control be studied extensively and made known through the help of the hospitals.
5. That there be a strict distinction drawn between medical abortions, and such as performed by quacks,

which should be rigourously prosecuted.

In this way I am sure that we would be able to eliminate this trouble in very short order.

In conclusion I want to give you an insight into the human side of the question, for that is the point of contact through which you will find the readiest understanding of the matter. Although I can naturally evade the law as little as any one else, yet my views on it are well known. So it happens that innumerable people come to me who formerly went to the quacks who offer their services in column after column of newspaper advertisements, in the pose as practicing obstetricians, "in any emergencies which may arise." I want to read you passages from a few letters . . . you will pardon my not giving them to you in your hand to read yourself, but I am naturally bound to observe a professional secrecy, the breaking of which would shatter the faith of my patients, and quite justifiably. I have here a letter from a girl in southern Germany: "Please pardon my boldness in writing you, but I must unburden the trouble which is in my heart, the deep sadness which is rending my whole soul. I read yesterday in the paper about your Institute, and I must beg a favour of you.

I have not had a period in two months, and have tried everything, but in vain. I have also been to several doctors, but none of them had any sympathy with me.

It is impossible for me in my present position to have a child, which will face certain death through starvation. I am much too weak, sickly, and undernourished, have been at home a long time without work, my father is earning nothing, and my husband also. I know of no way of feeding a child, as the little money we have is scarcely enough to satisfy our own hunger.

If I should say anything at home, they would throw me out, and then . . . I can scarcely imagine it; I would rather commit suicide than that this should happen.

Be kind, doctor, and have pity on me. I am only obeying the bitter laws of nature; and if you should write and tell me what I can do, and how I can help myself out, I should be most grateful to you.

On account of my parents write to . . .

That is a young girl of the proletariat. Here you have the counterpart from another level of society, with all the social prejudices and inhibitions, but basically the same, though without the absolutely hopeless economic background of the first letter:

" . . . allow me in this way to implore your help and advice.

You have not been recommended to me by anyone, but I have read your book, and felt from it that in this sphere you must have a truly human feeling

toward unfortunates. Armed with this trust, I hope that you will give me sure advice and aid.

Allow me, doctor, to tell you of my circumstances as briefly as possible. A year ago, I met a lovely and good girl of a respectable family, I was then scarcely nineteen, and I fell violently in love with the girl, which is still the case, and she returned my love . . . but what complicates the case . . . as you will understand, doctor, . . . we both were very careful not to enter into sexual intercourse. But what is the good of resolutions, when you are lying in the arms of one whom you love? We had intercourse, but *in such a way*, that we always interrupted it at the right time, so that there was no discharge . . . that I can say surely. . . . I beg and implore you, doctor, think of nothing else but that I put my unbounded faith in you!

Now the girl has told me that she believes she is pregnant, because she was to start her period last Friday, and now it is already Monday and nothing has happened. She is almost crazy, and neither her parents nor mine must know anything about it. The girl assures me that she would immediately commit suicide if . . . I know of no way to prevent this. If you only knew, doctor, of my sincere love for this girl, if you only realized that everything depends on my preventing this from happening. I cannot believe that it has happened, and the girl also cannot understand it. There is only one thing . . . one time when we were

together, it happened that the girl was rubbing my member with her hand, and caused an ejaculation. I carefully wiped it all away so that, during intercourse as I have described, nothing would happen. If there was a fertilization, then this circumstance was to blame, that there was perhaps still some semen on my member. For God's sake, doctor, what do you think? Advise me. Please tell me soon what can be done. Whether and how a fertilization could take place, whether, and how it could be recognized. But do not let anything become known.

Or do you believe that through the excitement of intercourse the menstrual period has been postponed . . . till next month . . . does that happen? Do not be angry with me, doctor, but I must save the girl from suicide and calm her . . . or else it's all up! Quite apart from the scandal which would arise in respectable circles . . . and those Catholic! . . . You understand, doctor. Tell me for the love of God of ways and means! Be my helper and comforter in this matter. I have put all my trust in you! I am counting on you, and already I feel freer. Help two people, two miserable ones, and then indeed you are a friend of the unfortunates.

You know our misery, doctor, . . . pardon me again, I am so happy that there is some one in whom I can

put my trust, and who will surely be able to help me.  
Trusting in you, I am

You realize, of course, that suicide and being thrown out of the house is not nearly so inevitable as the young people seem to think. But in some cases it can be very serious, and I have answered many such letters which really were serious, by the fastest return post, in order to calm them down some little bit at least. But . . . what can one do in these cases? We are absolutely helpless and must merely look on while people try measures of their own, and then die of blood poisoning at the clinics. Or else they abuse themselves in some absolutely mad fashion, and if some one babbles they are brought to court for an illegal attempt at abortion. As an example of this physical self-abuse at a time when intervention should never be even thought of:

" . . . permit the following question if you can help me in this case. I am in the fifth month of pregnancy, and at present can absolutely not think of getting married. My fiance has been without work for months. I have tried everything to induce an abortion, but without results. I am employed in a store, and would lose my position at once if the manager should notice my condition.

I would like to know if there is any way of bringing about a bleeding or if there is any doctor who can accomplish this for me. I have already taken quinine,

camomile tea, drops, had steam baths, and footbaths, and sprayings with soap-water and Lysol solution, all to no avail. You may be sure of my silence and discretion; I am quite willing to give my full name and address, or come to a private consultation. Heartiest thanks in advance. . . .

### Pseudonym.

You see, the only result of our refusing to give medical aid, is that the women concerned abuse their bodies in all imaginable ways, and generally, in the end, perhaps at the risk of their healths and lives even, accomplish what we would not do for them. And so this man was absolutely right who wrote the following letter to the Society for the Suppression of Quacks:

"I read your announcement yesterday. Now I would like to set you a case: Four years ago my wife had a very difficult delivery by forceps. Do you think that I wish to have my wife hazard her life again? Now if one goes to a doctor or an apothecary and wishes some abortional measure, he is refused. What is left? Nothing but to go to some quack who distributes these things . . . or can you recommend something to me? In my opinion the life of the mother is worth infinitely more than that of the still unformed, tiny little worm. Unless I am helped immediately, I must go again to one of your despised quacks, because my wife is now four or five days overdue on her period, and so seems

to be pregnant again. Would be heartily grateful to you if you would advise me. Yours,

O. H.

The medical society followed this to its logical conclusion; they printed the letter in the society organ without comment, save for a satirical head: "Proof that Quacks are Needed." I should not think it would be necessary to turn to such a letter for proof. But it seems to me that another conclusion can be appropriately drawn from this letter. As long as the doctors are at odds with such obvious lack of understanding on the real problems of the day, it is no wonder that the people's faith in them vanishes more and more.

## § IX

### ONLY A . . . FORMALITY?

DOCTOR: Well, what is your trouble?

LAD: Doctor, I am keeping company with a girl, and . . .

DOCTOR: Well, has something happened?

LAD: Yes, doctor, her period is late, what shall we do?

DOCTOR: What do you think?

LAD: Does that have to be pregnancy?

DOCTOR: It doesn't have to be. But how can I tell, if you have not brought the girl along with you?

LAD: But she is here..

DOCTOR: Where then?

LAD: She is sitting outside.

DOCTOR: But why didn't you bring her in? You can't simply go ahead and settle this matter without her.

LAD: Shall I fetch her?

DOCTOR: I shall send for her.

DOCTOR: How do you do? Your boy-friend is a fine fellow; just lets you outside and wants to converse

with me about a matter which is your concern in the first place. Now then, my child, what is it? We are not going to cry now. Be sensible, for once, that will only upset everything again. Tell me first of all how long since your last period?

GIRL: The last was six weeks ago.

DOCTOR: And before that they were always regular?

GIRL: Yes.

DOCTOR: How old are you?

GIRL: Eighteen.

DOCTOR: And you?

LAD: Twenty.

DOCTOR: When did you have your first period?

GIRL At thirteen.

DOCTOR: You understand, I am asking this because with women who are late in their menstrual period, there is often an irregularity, so that a delay of fourteen days may mean nothing. Have you noticed any considerable change in your make-up?

LAD: Yes, she has been feeling terrible.

DOCTOR: Since when has this been?

GIRL: Perhaps eight days.

DOCTOR: How did you feel exactly?

GIRL: As though I were always going to vomit.

DOCTOR: But you have not vomited.

GIRL: No, not so far. Doctor, is it pregnancy?

DOCTOR: It may well be. We must make an exami-

nation. Take off your clothes and get on the examination table. Don't worry, nothing is going to happen. Don't make such a fuss, I am only going to find out what is the matter. I promise I will not hurt you. Now was that bad?

GIRL: No. Is there really something wrong?

DOCTOR: It seems so. It is not absolutely sure, but almost as good as sure. We must consider it as a pregnancy at any rate.

LAD: Doctor, can't you help us?

DOCTOR: But children, how do you think that? You know that the law forbids intervention on pain of punishment.

LAD: But can't you issue us a certificate?

DOCTOR: On what grounds?

LAD: She is so sickly.

DOCTOR: That, unfortunately is not an adequate reason, according to the opinions which prevail in the profession today. She could be so sickly that pregnancy would actually endanger her life.

GIRL: But I can't possibly have a child now.

DOCTOR: We won't get anywhere by crying about it. Let's talk sensibly.

LAD: But, doctor, such a certificate is only a formality.

DOCTOR: Tell me, friend, who told you that?

LAD: But that's what every one says. There are many doctors who do nothing else but issue these certificates.

DOCTOR: Can you name me one? Look here, don't take the matter so carelessly. I cannot give you a certificate for what is not the case. And furthermore you cannot expect that of any other doctor.

LAD: But are there really no grounds for it? What are the acceptable grounds for intervention?

DOCTOR: Serious things all of them, which I would not want to wish on your friend. Severe goitrous change in the thyroid gland, severe tuberculosis, serious heart-trouble, chronic inflammation of the kidneys, if these changes should become worse and endanger the life, in pregnancy. Those are the main reasons for the practice in question, which are recognized to-day by the leading representatives of the social medical profession. I cannot alter this. I consider this attitude as basically unsound, and condemn it with many other things that the doctors do, because it does not sufficiently appreciate present day social conditions. But still, I cannot change it of my own authority.

LAD: But what can we do then?

DOCTOR: My answer will be of little present use to you. At the next election vote for a liberal man. Then the situation which at this time ties my hands, will be changed. Please both of you think this over, now that we are on the subject. Unfortunately after the women have for the moment gotten over their

trouble, they forget how the thing was, and whom they have to blame for it in the legislature. But to come back to yourselves. How are things with you at home?

LAD: Pardon me, doctor, but hasn't she lung trouble? She often coughs.

DOCTOR: I will gladly look. I would have anyway. We can do that immediately though. If there is a cough, there is however, whether I should say fortunately in this case, no sign of tuberculosis, and certainly no severely advanced case. And only that would give a doctor the right to intervene. Well, we'll look. Please, be still a moment.

No, my girl, there is nothing of consequence. I really would not wish it on you.

LAD: But isn't tuberculosis always a reason . . . I am asking now because I have heard it said so.

DOCTOR: No, my dear fellow. The leading representative of the profession on these matters, Winter, the former head of the women's clinic at Koenigsberg, wrote a thick book on this subject, and also in several treatises, published the reasons which, according to the scientific, that is purely medical point of view today, could be considered justifications for intervention without running counter to the law. They are in the main, the illnesses which I mentioned to you before.

LAD: And syphilis?

DOCTOR: Is not in itself a reason, according to Winter.

It has happened, and continues to happen, that when a case of tuberculosis was not considered "dangerous enough," they have waited until it was "dangerous enough" but then it was usually too late to save the woman. I will gladly show you if you do not believe me. Here I have an article by this same Winter, from the "Medical World." On the "chronic vomiting" of pregnant women, he writes: "The vomiting in itself, even though it should cause emaciation and bodily weakness, is no reason for abortion." About tuberculosis he writes: "Opinion is practically unanimous that latent symptoms, or healed over tuberculosis does not justify intervention in pregnancy" . . . one must wait until the tuberculosis has broken out again. About heart disease he writes: "The man who intervenes in pregnancy because of a case of heart disease in which there is full compensation (i. e.: when the heart through extra effort can compensate for the disorder) even when there are attendant consequent disorders, is not dealing in accordance with the rules of science." About diabetes: "This alone, even with pronounced and painful symptoms, does not bring about so great an endangering of life as to justify an abortion." Narrow pelvis: ". . . the Cæsarean in its transperitoneal cervical form has resulted in the clinics in no more than four or five deaths in a hundred cases; this slight risk one may demand of every woman in the interest of the child, and on that account there is

no justification for an abortion in the case of a narrow pelvis today." It is not especially remarkable that Winter and his colleagues, with their "medical scruples," are paying absolutely no heed to the motives arising from social necessity. But one thing is interesting in any case.

In discussing the question of whether intervention should be permitted in case of rape, Winter assumes this standpoint: "In many cases the psychic burden can have a great effect. Of course, not in the case of the simple girls among whom the evil-doer usually seeks and finds his victim; these spiritually coarse-grained individuals usually reconcile themselves to the fact of pregnancy quite easily, as long as they are relieved of the financial worry. But it is a quite different thing in the case of the more finely sensitive women and girls of higher social rank. In their case, the disgrace in the eyes of society, which does not know the cause, can be very great; here the thought of bearing a child as a result of a criminal affair can so disturb the soul as to have serious effects on the mental condition. I believe that here, in certain cases, for the sake of the girl's mind, an abortion must be undertaken." Do you want any clearer proof that these sentimental doctors recognize a "psychic burden" only in the case of the "upper social ranks"? A two or three per cent death rate for women of the working woman is but a small risk. But the spiritual burden of a girl of the upper classes! That is really going

too far! Note that now while you are in trouble, against the next election.

LAD: But doctor, I can't understand this yet. There are doctors who do this thing. Only one must pay high for it, and we have not the money.

DOCTOR: We will concede Winter the good intentions that he would like to proceed against just those who are making a business of this. Only he is not accomplishing it. Naturally there are doctors who when they are paid a premium of a hundred and twenty or fifty Marks, will do the job. Or those who deal even more irresponsibly, and say to the girls and women: Yes, madame, if we can induce a bleeding, then everything will be all right. And the poor women are so maltreated in their hands that they are often ruined for life. You cannot ask me to give you advice the result of which I know certainly will endanger the life and health of the woman. Many are deceived; one woman told me recently, laughing because I had refused to do anything for her, that several weeks afterwards, she had simply put some blood stains on her underclothes, and then told a doctor that she was bleeding. And he had undertaken the operation without hesitation "on account of bleeding." You see, the law itself demands that. But to your case again. Although I have to refuse you medical advice, I want to give some purely human advice. Tell me quite frankly if economic conditions were not

as they are, would you not be glad to have a baby?

GIRL: Certainly, but that cannot possibly be, doctor. What shall we do for a home, and feed the baby?

DOCTOR: Are you working? Drawing a salary?

GIRL: I was until two months ago, since then I have had no work.

DOCTOR: Then you are another of the unemployed class. And for how long were you employed before that?

GIRL: One year and a half.

DOCTOR: Then you have complied with the necessary ten months required for insurance, and you can draw weekly assistance for four weeks before and six weeks after delivery, and when you nurse, as I hope you will, you can also draw the nursing money. The pregnancy and weekly money will be about half-wages, so that the loss of wages will not be compensated for but only the time that you are not able to work, although I hope that this will not be the case through all these coming months. If you should find work, then we must naturally talk over at once whether or not you can take up the work concerned, and for how long you will be able to continue at it. You see, we haven't full protection for pregnant women. What is the good of a law saying that an employer cannot discharge a woman on the grounds of pregnancy, when it can be done, ostensibly, on so many other grounds?

So don't imagine that I underrate the difficulties; there is a great deal of worrying and racking the brain, and a great strain, for the present day society in no way adequately provides for the expectant mother. But I wish to call your attention to one thing which is usually overlooked by the women who are driven to me by the desire that I intervene in their pregnancy. *They do not realize the mental consequences of intervention.* I myself did not consider that so serious at one time. But a great deal of experience has taught me, unfortunately, that an intervention, especially with a young woman, leaves behind it considerable effects in the form of mental disorders, which in my opinion are more serious than the attendant physical symptoms, in so far as the intervention is done by a good physician. We cannot eliminate these psychic effects. And that certainly exhorts to caution and reluctance in this matter. Tell me about your home and your parents.

LAD: She could not possibly stay with her parents. Her father absolutely doesn't understand her, then there are three brothers and sisters, too out of work, and all living in one room and kitchen. Doctor, we would like to very much, but we can't.

DOCTOR: Well, children, I shall write the mother and speak to her, if I may. Have I permission? Legally, I have, to be sure, because you are both under age, but you came to me in confidence, and that is more important to me than the legality. You will give me

permission to test the feeling at home?

GIRL: Yes, but there is absolutely no use, doctor.

DOCTOR: One should never say that beforehand. I have already cleared up difficulties with countless parents, though everything looked pretty sombre at first, we finally reached an understanding, and everything was quite all right. Look, things are not so bad with you; at least you are two. If the man has run away, then things can be ever so much worse for the woman. But shall I write?

LAD: Please try. I don't want anything to happen to her.

DOCTOR: Good, I will write immediately, this evening in fact, and ask mother to come here in the next few days. Then we can see how things are, and how we can settle with father. When we have won over the mother, then the battle is more than half won. Now, a bit of medical advice. Pregnancy is not an illness, but it requires attention. I will give you a letter to a friend of mine, Dr. . . . , an obstetrician; see him tomorrow, and he will tell you what you have to know. You must have a breast supporter that your breasts do not lose their shape, and later a bellyband; well you can talk over these things with the doctor, that will be easier. Now brace up; we will settle this matter. Good-bye.

## § X

### MUST IT BE . . . ?

Berlin, September 18.

Madame:

You will be very surprised to hear from me, a total stranger. The matter is thus: your daughter Kate came to see me today on a matter of her health. It seemed necessary to us both that you be called into consultation on the matter. I would be very grateful if you would come Monday or Wednesday of the coming week between six and seven during my office hours. In the interest of your daughter, I ask you to keep this letter and our conversation as confidential, especially towards your husband. Yours,

Dr. H.

Please answer briefly on the enclosed card.

Berlin, September 19.

Doctor:

I shall be there Monday.

Mrs.....

SPECIAL DELIVERY  
Berlin, Sept. 20, 10 A.M.

Doctor:

Kate did not come home last night. We have no idea where she is. Do you know anything? Please help me if you can . . . I don't know what to do. Kate's mother has received your letter . . . is there any connection, do you suppose? I am quite upset.

Karl.....

Local News Item, Berlin Sept. 21.

SUICIDE. The body of a young girl was washed up today from the Spree and brought to the morgue. It has not yet been established who she is. Foul play seems out of the question.

## § XI

### PREGNANCY

Dear Gertrude:

Thanks for your letter. So you are to become a mother, and are already in the second month, well, well. Then I will tell you fully about my pregnancy which is coming to the end. Of course it is not always the same with every one. On that account I suppose that many bits of my advice will be of no use to you. But anyway. You wrote: "and you who were always so opposed to the idea of bearing children." Let me answer. It was the same with me as with so many others of my age. What misery our generation has had to experience, and right in the loveliest time of our lives! You are several years younger than I and cannot remember those times so clearly, perhaps. But for that reason it is our duty as your elders to constantly remind you of it. I was at that time . . . in 1915 . . . seventeen years old, and almost fully matured. I used to dream of marriage and children, and already saw in my mind's eye a whole lusty guard falling into line. Then I saw how mother received the letter with the notification "*Fallen*"; I saw

then how she had to wheel around her great big wounded son. More and more fresh regiments of budding men were called out. And they were all once tiny prattling babies. And I saw the mothers with eyes wept dry of tears, who had borne and raised them, and then had to let them be dragged into the slaughter. Then I thought, and so did many other girls with me: No, no children, until we have brought about a state which will have the "sanctity of life" inscribed on its banners, and that will not destroy through ravaging and burning merely because the coffers of the rich must be full. In other words I wanted with all my power to put down the war. When reason becomes the victor, and all the people have enough to eat, and the boys and girls have the chance to grow up into worthy beings, who through hard work will point out the path to all mankind, then, and not until then, I wanted to become a mother. You know, we all had to bury these vain hopes of our youth. I grew older and I longed for the laughter of little children. And when our economic position permitted the rearing of a child, finally the dream became reality. I repeat, because our economic position permitted, for, as ever, I consider it criminal to bring children into the world whom we can't afford to bring up properly. We have already so many people of little value in the world, that we must set all our energy on breeding children in the future rationally, that they may have a chance to develop into real hu-

man beings. And that is impossible in a one room dwelling where eight to ten people are living.

Now to your questions. We will get along best perhaps if I tell you of the course of my pregnancy. That we wanted a child, I have already told you. So, in November I missed my first period. Although there had been occasional irregularities before, this time everything in me rejoiced: "You are to become a mother." It is the strangest feeling of joy that comes with the thought that a small human being is slowly growing inside. I literally blossomed out. I adjusted myself to the child; only outwardly everything was the same. And here I must advise you: Act as though nothing were different than before. Do not think too much over your condition. But keep on working just the same. If your job keeps you sitting most of the day, and I understand that you are working in an office, walk around for a few hours after work. Stride out, don't amble. You should be tired at evening. As for clothing, I advise a cotton chemise and a girdle from the fourth month on. It will hold up the weight of the child's body and prevent you from having a fallen stomach. Once you have become accustomed to this, you will find housework ever so much easier with all its bending and squeezing. And then a breast supporter. It must not be too tight squeezing the breasts. The breast supporter is just as important as the waist girdle. Hanging breasts are certainly not things of beauty.

These things are necessary in order that the woman may keep her figure desirable after child birth also. Then there is the chemise and dress, loose, not form-fitting. The little fellow must have plenty of room to stretch out. I would advise you to give the *whole* body a cold rub-down every day, and from the eighth month on to massage the breast nipples with alcohol and soft brushes in order that they may not be bruised in feeding the child. That is one of the commonest occurrences. And always, keep moving. Even though it should be hard, and the hot summer days should exhaust you. I have tried putting on my shoes and stockings while standing up without any support, a good daily exercise, I can still do it now. And you can swim. I would stop it only in the last days. And then the main thing: nourishment. My doctor, a woman, always told me: Think that you are not having a child, and eat only for yourself. That is, do not eat double portions. That causes fat children, and fat children are a great trouble to both the doctor and the mother; for in the first place it makes a much more difficult birth, and then they are always having something wrong with them. Above all, eat plenty of vegetables and raw fruit. You can't have too much of them. Just think, two months ago, when I was in my seventh month, we were still going out in our paddle boat. I paddled hard, and always felt better for it. In the fifth month I first felt the little fellow knocking inside of me. You will certainly experience it soon. It is a wonderful moment. Everything maidenly

which you still had about you, disappears, and for the first time you have an entirely new and great experience. You feel motherhood. I have to think of the many girls who never become mothers, some for economic reasons, and some because they are a part of the surplusage of women in this country. I tell you, *Motherhood is an essential factor in the full development of the woman's personality.* It opens up and deepens our abilities and our actions. Is it the same way with the man? I don't believe so: for the physical body of a woman must bear a child in order that the purpose of its wonderful reproductive apparatus be achieved. And with this fulfillment there goes, hand in hand, the complete development of the feminine soul, the becoming a mother. A wife who has not become a mother is really not a wife. With the man, on the other hand, intercourse affords the fulfillment of the task of begetting and the release. With him the spiritual ripening of his masculine nature ends there, while with the woman the reception is not the final deed of her physical body. After the moment of unity comes the moment of duality. And that is the most beautiful, most wonderful feeling, that binds doubly, first the love for the husband, and then the love for the child. And look, Gertrude, here is a point on which many a love is wrecked: most women lose themselves in their mother-love and forget to remain lovers of their husbands. That is the start of the downfall of many marriages. Nature has set on us women a double burden; the greatest and last of these is that

we bear new lives into the world.

Now the movements of the child are so strong that I that I can distinguish the little feet. So strongly it seems to kick through. I really have had no trouble so far. Often to be sure, vomiting, and loss of appetite, and then too, a "crackling" at the roots of my teeth. It is quite essential during pregnancy to take some sort of a lime preparation mixed with the food, regularly, in order to prevent the teeth from decaying and later falling out entirely. But that is all. I weigh myself regularly, and above all, I go to the doctor once every month, that she may keep in touch with the course of the pregnancy. That I would strongly advise. If you are not employed at the time, then you can get assistance from the pregnancy welfare bureau. There they will advise you fully. But you must go regularly. In case there is no public welfare bureau available, or connected with the office where you work, do not dodge the expense of a good doctor. Then your delivery will be quite simple, because the doctor will know exactly the condition of the woman's body and also that of the child. One more thing I would advise: Do not have the delivery at home, if at all possible. Mothers and aunts, etc., despite the great love they have for the tender young thing, are absolutely not suitable persons during that time. They think that the whole affair should be managed exactly as it was when they went through it. And because all their children "grew up," they are firmly set against

any innovation. And then in a hospital you will have rest and quiet which you will be able to make good use of. And when you go home, then you will find everything in order there, and within your own body too. After my delivery, I will write again and let you know all about it.

Do you know, though, that I am already a bit nervous. I keep counting over and over again, from the day of the first period missed, from the day when I first felt the movements of the child, and I get the feeling that my child really must have seen the light of day by now. This disquiet is quite uncomfortable, and there is no book that can give me any quieting information. There is such a feeling of absolute ignorance of the whole question of child-bearing. Of course, theoretically, the whole thing is clear to me, and yet I have this feeling of anxiety which I cannot dispel. If it were only all over.

Yours,

## § XII

### ADVICE ON PREGNANCY

DOCTOR: Well, what brings you in today?

WOMAN: My child is moving around so much, doctor, that I am afraid that something is wrong.

DOCTOR: When the child is lively, that is just a sign that he is healthy.

WOMAN: Yes, but I have so many things told me, that my head is in a perfect whirl. It is true that while in the mother's body the child is standing on its head? I always keep wondering whether mine is in the proper position.

DOCTOR: Yes, ninety-seven out of a hundred children are lying head down, and the protecting casing of the womb is such as to permit a head presentation. But it is also quite all right when the child is turned the other way around and there is a pelvic presentation. Anyway, we will see. In what month are you?

WOMAN: It is about six since the last period. And my neighbor Mrs. Lohmann said to me just today that I

had better go to be examined.

DOCTOR: Mrs. Lohmann is an exceptionally sensible neighbor. Usually these neighbors advise against seeing a doctor. So you came to be examined to see that everything was in order? Well that can be done at once.

WOMAN: And then, too, doctor, I want your advice on something else: whether one cannot get money from the man for the child. He . . .

DOCTOR: What? Don't get excited, child. Unfortunately it often happens that way with young girls. First sacred promises, and then pregnancy sets in, the father disappears. That's the way it was?

WOMAN: . . .

DOCTOR: I understand. So we will talk it all over: First we'll take a look at the little rascal . . . heartbeat splendid, and he is standing on his head. It must be about the end of the sixth month. And your breasts? Everything seems all right. And now, sit down here comfortably and we will see what can be arranged. So, are you registered at the welfare bureau?

WOMAN: But I am working.

DOCTOR: In what bureau are you then?

WOMAN: We have a worker's sick fund

DOCTOR: And how long have you been in employ?

WOMAN: About a year.

DOCTOR: Exactly, please. It depends on the number of months whether or not you are eligible for insurance. A ten month period is sufficient for the de-

livery money.

WOMAN: Well, then I have that. And now, how do I arrange all this?

DOCTOR: You have no disorders arising through pregnancy, so you do not need a doctor's certificate. And if you should have trouble of any sort, then you can inform them according to the regulations of the sick fund. Every fund is organized under the supervision of the state insurance organization, but what is given or not given depends on the local rules of each individual fund. One can never tell that in the case of workers' or compensation funds. Have you a copy of your laws?

WOMAN: I know nothing about them at all.

DOCTOR: Well, look, the fund is to a certain extent a company under state supervision; and every company has its laws. Every associate, that is, every insured party, has the right to a copy of the laws. That you get at the office where you make your payments, so that you may know what you are at. Then, in case of troubles through pregnancy, you can register your claim at the bureau . . . only it is a very unpleasant fact that assistance in this case is given at the most for six weeks. And then immediately before and after delivery, there is the money prescribed by the law. And, insofar as the fund does indemnify for hospital maintenance, there is a chance of free obstetrical help,

or even the payment of all the maintenance fees at the hospital. They are not obliged to do this, however. But it may happen to be the case with your particular fund. At any rate look through the regulations. Nursing money you will also get, if you nurse, as I hope you will.

**WOMAN:** But doctor, you can't live on what you get from the fund. And the man is paying nothing at all.

**DOCTOR:** You are right. As long as the full amount of the wages is paid, there are always difficulties for the woman; she keeps on working, and gets no rest, until four weeks before delivery. But as long as you elect such a legislature, in which the industrialists and the landowners have the advantage, laws can scarcely be put through to guarantee payment of full compensation. It depends on you . . . and whether it can be done legally in our present situation, is somewhat doubtful to me. As to the father . . . but wait a moment, first this: go to the office of the fund tomorrow, get a copy of the laws, and upon receipt of a certificate of pregnancy there will be a weekly payment for six weeks before delivery if the mother is not working. The rest of the money you will receive when the birth of the child is registered at the bureau. There you get a kind of voucher "for purposes of social insurance" which you send into the fund and they will make the payment which is due. Everything else they will tell you at the office of the fund. Unfortunately

the payments are usually slow . . . the mother who is unable to get out of bed may have to wait eight to fourteen days or even longer for the money, so you must raise a row . . . then things move faster. And now about the father of the child. Do you know where he is?

WOMAN: At the moment, no. But I can find out through his parents.

DOCTOR: How do you stand with his parents? Do they know about your condition?

WOMAN: We have been going around together for three quarters of a year. And his mother was always very good to me. She always said to him that he must be responsible for me, after I had come to ruin . . .

DOCTOR: But there is no use crying. Just be calm. Look, if we cannot come to an amicable agreement with the father, then we will have to settle by a suit . . . I understand that you'd feel very badly about that, because you are very fond of him. And on that very account it is a good thing that this task is taken off the hands of the mothers, and they only have to go to the children's bureau, to the division of guardians, and make a deposition of particulars. And then the authorities take care of the rest. For the affair is not so much in your interest as in the interest of the child, and so you must not allow delicacies of feeling, which would ordinarily rule you, to even enter into the consideration.

WOMAN: But what happens then? Does this mean the police?

DOCTOR: Don't worry. We will do this quietly. But where do you live, first?

WOMAN: Number Five Elm Street.

DOCTOR: Good, then go to the branch of the children's bureau on Hamburg Street, and make a disposition that you are pregnant . . . I will give you a certificate at once . . . and who the father of the expected child is. Then the office will take care of the rest, that is, they will summon the father. If he should not appear, they will file a complaint against him, and finally he will be made to pay the maintenance fee . . . the alimony is at present forty Marks monthly . . . for the next sixteen years. The office receives a copy of the judgment so that in case of distress they can protect the rights of the child. Naturally you must first try to find out where the man is, otherwise the police may have to be notified; and go to the children's bureau during their office hours, at best during the forenoon. It is so important that you should take time off from work for it. Finally, when did you last see the man?

WOMAN: Just after I discovered the pregnancy.

DOCTOR: Did he have nothing to say?

WOMAN: He wrote me a short note.

DOCTOR: You still have it? In the circumstances it may be very important for your child, if the paternity

can be proven by it, if he should deny it later. At a pinch, your oath might suffice, because he would probably not risk perjury in a court proceeding.

WOMAN: But in this letter he absolutely denies the idea of his being the father.

DOCTOR: Well, but you say that you have had intercourse with him. Is that mentioned? Have you the letter with you?

WOMAN: Yes, here it is.

DOCTOR: Listen, he claims that his brother told him you had intercourse also with a certain Erich, and that thus he is not necessarily the father. Have you had intercourse with any one except him?

WOMAN: No, it's nothing but a dirty lie.

DOCTOR: Now, don't try to deceive me. If it should come out later that this contention were correct, then you will have had just a lot of useless worrying, for then the father will not be obliged to pay; not, at least, under the present law. To be sure there is a measure up in the legislature, to the effect that in case of promiscuity, the different men should all pay a certain share for the child, but that is not in effect. I remember a case from the wartime where a woman insisted that a certain man was the father of her child. He on the other hand said that he had proof of promiscuity, and so he refused to pay for the child's sup-

port. When the bureau talked it over with her, it finally came out that she had been "persuaded" once before, but that "nothing could possibly have happened" because since that time she had been unwell again. That made no difference. The intercourse in question was between one hundred and eighty and three hundred and two days before the birth of the child, and so that stood as proof of the possibility of the child being fathered by the other man. The second man, for his part, claimed that the first could have been the father, and so they both crawled out, and the woman and child went away empty-handed. There are many down-right rogues who contrive to "lend their girl to a friend," after they have had intercourse with her, in order that later they may protest such a case on the grounds of promiscuity. You have had no intercourse with any one else? You can say that under oath?

WOMAN: Yes, really doctor. It is mean to say that of me.

DOCTOR: You will have to worry about the father anyway, though . . . but now about the charges. If you can arrive at some arrangement about guardianship in case the man is earning anything now, that will make temporary provision. You may be able to do this on the grounds that he can be legally forced, and have him deposit maintenance money for the child's first three months of life. He will naturally not like to do this, but rather wait and see whether or not the

child is going to live, but in the interest of both mother and child, it is better to attain a legal security before the birth. So make your proposition, and insist that he be presented with it. At that you will have a hard time getting the money later on, because the men are very clever about concealing the places where they work, and they give false income returns so that the income does not exceed the attachable amount; and if an agent comes around and tries to collect from them, they will throw up their jobs and disappear, and there sits the poor mother with nothing. It is really no easy thing for a woman to persist in this eternal struggle for a few marks. But in the interest of the child, she must be energetic. I must say to you quite privately: You should not hope that the man will marry you. If he should take this course, there will be no advantage for you. For the way things are now, you have a certain support from the authorities who are always more anxious to protect illegitimate than legitimate children. If you should marry the man, then he would simply protest against all expenses as your husband, and would treat you as a charwoman, and it is very doubtful whether you would get more money out of him. Perhaps I am destroying a hope in you. But experiences teaches that these cheerless marriages, especially immediately before the birth of the child, usually bring such disagreements. Now one thing more: How about your work, and

nourishment?

WOMAN: Yes, I wanted to ask about food. Mrs. Lohmann told me that one can get milk from the welfare bureau.

DOCTOR: The public ones allow milk from the sixth month on. I will give you an order for that, along with the certificate of pregnancy. In your case there is nothing particular to say, for you will drink it yourself. Do you know though, it is often quite a complicated matter. Think of a mother with four or five children, at the present low wages, and often totally unable to earn a living. I often ask myself whether I am providing milk for the coming child, or whether it is not divided wholly, or at least in part, among the other undernourished children. And now, about your work?

WOMAN: I am a winder in an electric company; can I continue doing that?

DOCTOR: If I were advising you from a purely medical point of view, I would advise you to stop. Give up your work; walk a great deal in the fresh air, eat plenty of vegetables and fruit, etc. All very lovely, proper, and to be advised. Only one must be in a position to do it. I know that our constitution has written on paper: "Motherhood is entitled to the protection and care of the state." But it is impossible to speak as a doctor alone. We must connive at something among ourselves, and that is very hard to do in

"the freest republic on earth." Perhaps you can at least make an agreement with the other people with whom you are working that enough windows be open in the workroom so that you do not have to sit in absolutely foul air; and you can go out evenings after work, and, if you are rested enough, walk for at least an hour. Are you union organized?

WOMAN: Yes, since recently.

DOCTOR: But you should have done that long ago. Belonging to the union is about the only protection you have. I asked only because I wanted to say: Don't spend your evenings in gatherings where it is all smoky. Not that I want you to keep away entirely from everything . . . you must have some diversion, especially now. But don't get too much in crowds and stuffy places. And then the work itself. I can only say to you that you should stick to it as long as you feel that you can. Come to see me at least every four weeks, in order that we may discuss the situation, and when according to both our opinions it can continue no longer, we shall see what we can do. If we were in Russia, this question would be easily solved, though even Russia is no Paradise. In Germany there is before the legislature now for discussion a new bill relating to work before and after childbirth. An authorization to refuse to work during the last six weeks before delivery is naturally hopelessly insufficient as a protective device when wages are not paid in full, and especially when the employer still has the right

of discharge, as before, for other reasons than pregnancy. He will be able to find another reason soon enough. It will have to be a matter for the unions, especially for pressure from the women members, to influence the juster drafting of this bill. If one considers how many women workers there are in German industry, that in the textile industries alone there are three hundred thousand, and of these there are regularly about ninety thousand of them pregnant; if one considers that the investigations of the textile union has established the fact that of eleven hundred and ten deliveries, only three hundred and nine were normal, and eight hundred and one were abnormal, the fact that 72.16% of the women in question bore children under the greatest difficulties; if these facts were made known, one would think that the union organized women had every reason to make their influence felt on the question. Of course the opposition party will find some official or professor to state that things go marvelously for pregnant women in industry, as Professor Martin, the director of the Rhenish Provincial Institute for Obstetrical Education, declared in a report on the textile industry, "that the present provisions for pregnant textile workers were quite adequate" and that also a "pressure on the abdomen of a pregnant woman can have no lasting effect upon the child. The child swims freely in a fluid. An injurious pressure of whatsoever sort it may be, is thus out of the question. . . . Idleness can bring about as

much of a strain as over-exertion." But what practice shows is stated in the annual report of the welfare fund in Leipzig, which has made a reckoning of the people who were previously insured and had then of their own account kept up the insurance although they had given up work, and those who had compulsory insurance as they were at work still. It was established of one hundred births

	Voluntary insured	Compulsory insured
Miscarriages	2.30	15.50
Prematures	0.30	1.70
Pregnancy disorders	2.10	5.50
Deaths in childbed	0.25	0.32

Think of this, that the women in all the union branches should know of this relationship. Any more questions?

WOMAN: Yes, can it be reckoned exactly when the child is due?

DOCTOR: Well it cannot be reckoned to the day. They usually take the first day of the last period, reckon back three calendar months and then forward seven days. The day can only rarely be hit on because the fertilization can take place any time between the last period and the one which did not come, so the birth date can vary in the same leeway, and cannot be firmly established. There is also the possibility that even when not premature, the birth can occur considerably

earlier, or later than the date figured on. But you can figure it out. When did your last period begin?

WOMAN: The twenty-first of October.

DOCTOR: Well, three months back would be the twenty-first of July, and seven days forward is the twenty-eighth, yes? Is that all for now?

WOMAN: Yes.

DOCTOR: Well, don't forget: report here every four weeks, and go today to his family, establish the deposition, and tomorrow to the children's bureau and find out about the sick fund laws. Here is your certificate. Good-bye.

## § XIII

### B I R T H

Dear Gertrude:

The nestling has flown . . . it is a girl. She has shining big eyes, and healthy as can be. Weighed four and three-quarter pounds. Small, you think? No, just right. The nurse says: "The little girl has plenty of time to get big and fat. Why should you want to have everything all at once? That only means a hard birth and injury to the groin." And even then the experiences were awfully hard to bear.

I wrote in my last letter that I was frightened and didn't know what to do to bear the uncertainty. There was no book with descriptions of pregnancy and birth, which could help me. I thought that my pains were quite different from the way they described them there. For a long time already I had had the little bundle done up with the child's things, and was waiting for the moment when I should go to the delivery hospital. But no pains came. Suddenly one evening I had a sharp pain in my back, like a pain at a monthly period, but much stronger; then the pain became much worse, and went all

through my body. "Ah," I thought, "that must be the pain." According to the medical description, they must come twice in an hour and a half. The pain lasted a half minute. I sat and waited. Nothing happened; it did not repeat. Then I became nervous. I thought that since it was already eight days past due, that the child would have to be delivered by a Cæsarean. I visualized before me all sorts of instruments of torture, and was scared that the child would not be safe. Well, night came, and I was so worried that I could not sleep. The whole next day passed. And then another long anxious night of silly imaginings, and another day. I am writing about my condition in such detail because probably every woman has this same worry the first time. I would only like to calm you a bit. I don't believe that is possible to prescribe an exact line of conduct; for every woman has different experiences. Only do not be worried that something is going to go wrong. You must remember that millions of mothers have borne children and not been ruined by it. And when it has been established through examination that everything is all right with the pregnancy, then you can be quite at ease. But to continue:

On Sunday evening I had another pain . . . it was nine o'clock . . . which lasted about three-quarters of a minute, another twenty minutes later, and in another twenty minutes a third. That was the alarm signal. I went

at once to the delivery hospital. On the way I had pain every fifteen minutes, all of the same duration. After reception, I was bathed, and during the bath had pains every ten minutes. Then I walked up and down, talked with the doctor, stood still and writhed with pain. Then suddenly, about one o'clock, the pains became stronger and longer. They lasted somewhat over a minute and came every two minutes. During these raging pains I pressed my gripping hands against the edge of a table. Suddenly I couldn't stand any longer, I had to lie down. And there was a terrible sweating and fear about the unknown. It shook me with a terrible force. I was powerless against the maddening cutting pain, which set in minute after minute. Hours became eternity. It seemed to me that I was getting steadily weaker and weaker. The waters had not yet broken, and this had to be done by the doctor. There was no pain, only a stream of warm water ran out. Then the pain kept getting worse and my moans and questions became more and more complaining: "When will it be over, nurse? I can't stand it any longer. I will go mad." At about half past two the pains suddenly stopped . . . the initial period was over.

Now came the expulsion, the end, finally. It was near dawn, and the first rosy clouds came timidly along. And within me were the first pains of the pressure, which were not hard to bear. It is a feeling as though you had a terrible diarrhoea, and everything, even the

guts, was pushing towards the back. In the intervals between the pains, my hands gripped the robe I was wearing, which helped a lot. Unceasingly, without short pauses now, the pains set in again, longer and sharper. I felt how the sexual organs opened and, after a long pause, I felt the child's head pushing down from above. The doctor, who had come in in the meanwhile, explained to me what I could do to make it easier. She told me that I should get into a position as though I were about to have a bowel movement, and press towards the rear, so as not to cramp the body, during the worst of the pain. I understood immediately. The pain came, and pressed, and I assisted it until it subsided. Then I rested too. It was short before half past four. It seemed to me that days lay behind me. Then there set in severe and quite long pains. I watched the obstetrician and the doctors get ready, and realized that now the end was coming, and with it the worst pain, the birth of the child. The doctor had promised to give me a bit of ether at the end when the child was ready to be drawn out. It was all the same to me in my pain. I couldn't imagine that it could be any worse. And yet. A pain came that rushed up like a racing car, that became worse and worse and seemed to have no end. So far I had kept my teeth clenched and only moaned slightly. Now I could hold out no longer; I screamed, I raved, I roared. Then I felt a few drops of ether on my nose; I breathed in the sweet

perfume of the anesthetic greedily, then I heard one more long drawn-out scream, remember that it must have been my own, and distinguished in the middle of all the uproar a little voice. I threw myself over. The obstetrician's voice came through: "She is so wild, she almost crushed the little one to death."

The doctor bent over me and whispered, "Now it is all over." With my last breath I asked, "Is the child alive and all right?" . . . "Excellent. Don't you want to know what it is?" I only nodded my head. "A quite blonde little girl with blue eyes. Now lie still, first the little one will be gotten ready, then it will be your own." I lay there all crumpled up, and didn't even dare to straighten out my legs. After a half hour in which I had dozed off perfectly indifferent, the doctor cleaned out the afterbirth, got fresh linen, and now for the first time the feeling came over me that was quite new. My little child, who was all dressed, was brought to me, and lay there beside me on the bed for a few moments, "for me to see." Tears sprang from my eyes. I had to keep looking at the little thing, its wee little fingers, its nose, and its sleepy little eyes. My dear girl, I had already lived through moments of the greatest happiness, had always believed that there was nothing left over. But these seconds were the happiest of my whole life. I felt now as though everything inside me had opened up. Streams of joy ran through my whole body. I would have squeezed the

little thing to death from sheer joy. Then the nurse came and laid my little "daughter" in a crib which was placed near my bed.

I was given a cup of coffee. The door opened and my husband came in, and petted me in an embarrassed way while he stared a long, long while at the little one. Then the thought went through me: how I had had to suffer through this night. And my husband knew nothing about it at all. That got my old fighting spirit up, and I wanted it to be made a law that every husband had to be with his wife during these severe hours, even though he could do nothing to help her. No, I believe that if all husbands knew with what great pains children were borne, they would treat the women differently. They would control birth reasonably, and the mothers would not hold these lasting pregnancies against their children, and then they would not allow them, as young blooming lads, to be dragged out into this mass-annihilation of war. I bore a grudge against my husband in that beautiful hour! But it was only for a moment; although today I still maintain that the husband should be there to look on at the birth of his children.

After twenty-four hours the baby took the breast for the first time. I had plenty of milk, although it did not flow profusely until the third day. And now came days of joy. During the next day the child was with

me; in the evening after the last meal it was brought into another room and had to accustom itself from that time on to sleep through the night. After three uneasy nights it was accomplished. And that is the beginning of a sensible education. Mother and child, after the strain of birth, must have rest at night. I advise you to be quite consistent at home and continue in this fashion even if your husband is in a bad humour because for a few nights he does not get complete rest. If the child is accustomed to this from the start, then there will be quiet peaceful nights in the future.

After the birth, if the baby did not completely drain the breasts, I had to draw the milk out, in order that there be no swelling and stopping of the flow of milk. And from the third day on I was able to lift myself up a little. In the books on handling infants and bringing up children generally, there is not much worth while. I have found two good books. I would recommend to you, "Our Child and its Care," by Professors Kuelz and Doeckmann, and "The Infant and its Care," by Koehler. There you will find answers to all your questions. Besides, I advise you strongly to go to the infants' welfare bureau regularly. Wherever in Germany such bureaus are established, we have for the most part excellent children's doctors in whose directions you can put implicit trust. It is certainly better for you to go to them than to the well-meant but anti-

quated advice of your aunts and grandmother. We are living in the Twentieth Century, and have to rear out children a little better in every way; for we have no interest in quantity, but only in the quality of men.

On the eighth day I was allowed to go home, although of course I had to take things easy for a while. A woman is confined to her bed for about six weeks after delivery. Things went very badly with me after three weeks. The baby had bitten through the nipple of one breast and infected me, that is, the bacteria had forced about a terrible suppuration of the breast. Two weeks later the abscess had come to a head. On account of the high fever, I had had to stop nursing the child. After three weeks I was operated upon. The child was given a bottle, half milk. The remains of a bottle should never be warmed over for the child! When the child was four weeks old she got a teaspoonful of tomato, carrot, and orange juice, mixed, for bottle children must have a lot of additional vitamins. She took it very nicely. After three months she was put on a regular diet, for midday meal having carrots and spinach alternately. At first cooked very thin and sugared, but after she was accustomed to it, somewhat thicker. For six weeks there was always a great scene at luncheon. The bottle pleased the little rascal much better. Her

mouth had to be almost forced open, but after a half year she eats well and with a great appetite.

I guess that I have been a bit long-winded, but I only want to show you that patience and thoughtfulness are the two most important qualities that one must show in bringing up children. The child is not there for us to spoil or just to satisfy vanity. He is there for his own sake, too. He is a little human being with his own individuality, who adapts himself with difficulty to the world, and to the habits, and especially to the desires of adults. It is our duty to care for him and help him so that as soon as possible he will become a person and take over for himself the responsibility of his actions. That is, we should soon become his friends who help him, and who are not only his father and mother. If the father and mother don't know how to manage things properly, they start beating the child. And with this they shatter the finest and most sensitive side of the child. Just think of our own youth. One gets used to thrashings. It is nothing to get excited over, and passes away. And this being accustomed to beatings makes indifferent, irresolute, thoughtless creatures who don't give a hang when the whip cracks. But we as republicans should carry our heads high and shoulder our responsibilities. So let your first precept in education be: Never the whip, but always patience and kindness.

Now I wish you all good luck through your hard hours.  
And write me soon how it all goes. Best wishes,

Yours,

## § XIV

### IF I HAD ONLY KNOWN!

TEACHER: I came to you, because I didn't know where else to turn.

DOCTOR: Well, what is the matter?

TEACHER: I should have had my period three days ago and . . .

DOCTOR: Have you had intercourse then?

TEACHER: Yes.

DOCTOR: When?

TEACHER: A few times . . . Doctor, I can't explain now how it was possible, but it just came over me so that I could not do otherwise . . . to have kept pure through one's life, and then have that happen to me!

DOCTOR: What has that to do with 'purity'? How old are you?

TEACHER: Thirty-eight.

DOCTOR: And for all these years you have been trying to fight down the whole feminine desire of your nature, but, you see, it doesn't work, or else one goes to pieces. Nature will have its rights. Do you love the man?

TEACHER: I believe so.

DOCTOR: Yes, I know that. Naturally you love him, otherwise with the rest of your life what it has been, you would never have given in to him. Or did alcohol have anything to do with it?

TEACHER: Perhaps it did, the first time. Otherwise I would have been stronger.

DOCTOR: Do you regret it then?

TEACHER: But I can't possibly have a child! I would lose my position at once; and the man cannot marry me . . . in the first place he is much younger than I. . . .

DOCTOR: How much younger?

TEACHER: Six years!

DOCTOR: That is not so much. And then?

TEACHER: He is not in a position to support two people and possibly a child. And he has a mother to support too.

DOCTOR: That's enough. You don't need more than that to lose your position. The system hasn't yet lost all traces of the days of the empire. We are getting more and more Social-Democrats into the city government, and if pressure is applied, the school board will find a way to ameliorate this in some way. For, in the last analysis, is not the board responsible who forces the teachers into a life of celibacy and throws them out of school if they become mothers? Although it is certain that women who have borne children them-

selves have at least somewhat more experience with children than fretful, over-aged, sexually frustrated old virgins. But to the most important point: Are you still seeing the man?

TEACHER: Yes, and he has the most impossible plans. I should go to him, consult with his mother, and he and I should live together . . . doctor, that won't do at all. Wouldn't the police be after us?

DOCTOR: No, it isn't as simple as that, although your profession of course makes the situation worse. A much more "moral" conduct seems to be demanded by the officials in the case of the teaching profession. According to the decision of the government disciplinary court, extra marital cohabitation is in itself *not* a ground for dismissal. But, remarkably enough, a single instance of intercourse is treated with much greater leniency than a lasting "relationship," the first of which is merely passionate nonsense, and the second, as a really earnestly felt experience deserves far more understanding it seems to me. It is remarkable how basically unsound is the logic of society's viewpoint on morality. Always . . . but your question?

TEACHER: But isn't the cohabitation of unmarried people forbidden?

DOCTOR: Not in and of itself in Prussia. There are grounds for police action only when through such an affair offense is given to the aroused public feeling. Definition of this is also in the hands of the police; in

many states this is dealt with quite rigorously, while in some concubinage is recognized by common law. You see, the law varies and is uncertain, but here in the metropolis the police would have more than they could possibly handle if they tried to arrest every pair of people who were living in these relations. But the whole point is, why should it be known if both parties keep your mouths shut? On account of your work, you will have to be somewhat more careful. But it is a well known thing to me that other teachers have such realtionships among each other, and I consider it no more than the natural right of human beings. In my opinion it is an absolutely unjustified demand of society that any one refrain from one of the greatest joys of life merely because of the nature of their public duties. You can see once again the different treatment afforded men and women: when a man marries, he gets a raise in salary, even though his wife may have an income of her own as a doctor, an actress, or what not. If a woman teacher marries, though, she is discharged, if the man is in any way suspected of being able to support a wife. It is your place to see to it that the position of the women officials in the republic is changed. Although you probably are, as most of your colleagues, of another political color than I, I tell you that it will not help you; for either you must run politics, or else politics will run you.

TEACHER: But doctor, how about this pregnancy?

DOCTOR: Well, if the period has been delayed three

days, it may still set in. Anyway, in case of pregnancy, it cannot be established at a glance. To quiet your feelings, however, we can make an examination today anyway. If you will get on the examining table, please.

Pardon . . . but have you had this discharge long?

TEACHER: No, quite recently.

DOCTOR: Have you any pains by urination?

TEACHER: Yes, I have had a sort of burning often in the last week. What causes that?

DOCTOR: This discharge looks rather suspicious to me; pardon me for a moment, I will make a closer examination. I will not give an opinion until we make sure.

TEACHER: For God's sake, is something wrong?

DOCTOR: That I cannot say until we have the assistance of the microscope. Besides, God really has very little voice in this matter anyway.

TEACHER: That was just a manner of speaking.

DOCTOR: Just a moment . . .

Yes, I am sorry to have to tell you the nasty news that you have been infected. We must arrange at once for a damned thorough treatment, and your friend must report here at once.

TEACHER: In . . . fect . . . ed! What with? What is it? By him?

DOCTOR: Is he healthy? Never had anything?

TEACHER: But what?

DOCTOR: You probably never asked him whether he were healthy, or whether he had ever been venereally diseased?

TEACHER: Venereal disease! But doctor!

DOCTOR: Well, if you had asked him, he would perhaps have been more prudent, and not infected you.

TEACHER: But how could I . . .

DOCTOR: Please, there is no point to tears. Now the thing is done, and our only interest is to attend to it that it may not get worse. It must be treated as fast and as thoroughly as possible, and the man must be examined at once, as well as you.

TEACHER: But what is it then? Oh, if I had only known!

DOCTOR: A quite fresh case of gonnorrhea. I won't try to fool you, we have no time to lose, for something must be done during the next few days before the period sets in. Then there will be a danger of spreading the disease germs into the inner organs, and with a woman that may endanger her life. In your own interest I beg you to go at once to a specialist in venereal diseases and at the same time send your friend in to see me for consultation, if you can get in touch with him. Or better yet, tomorrow evening I am holding a lecture on venereal diseases at eight

o'clock. Both of you come here at about seven fifteen, then I can speak with him and examine him at the same time; then you can stay over and listen to the lecture and learn something. But you go for treatment today, at all events.

TEACHER: I will . . . I must . . . can it be thoroughly cured, doctor?

DOCTOR: Yes, if you have it treated at once and thoroughly.

TEACHER: But to come here tomorrow? Doctor, I cannot possibly be with that man again after this!

DOCTOR: Now don't make such a fuss. First he must be heard, so that we can find out how he got it. There are countless cases where the person thoroughly believes that he has been healed, and yet infects another through intercourse. Anyway, if there is going to be any nonsense about it, you have your share in the blame. You just told me yourself that you were thirty-eight, and six years older than he. Now, then.

TEACHER: But I had no idea of these things before.

DOCTOR: So much the worse. There you stand in front of growing children, and you know nothing of what are perhaps the greatest dangers that are lying in wait for these children after they leave school. Excuse me if I am somewhat blunt, but I am a doctor. But, do you call that educational responsibility?

TEACHER: But these things cannot be talked over with

the children. Please, doctor, you do not know the school.

DOCTOR: Allow me: If these things were discussed before you as a child, you would not have been so careless as you now seem, after the misfortune, to have been. And do you think that I don't know the school? In one way, unfortunately, I know it far better than most of the teachers there. A lot could be told about the sexual relations and venereal diseases among fourteen year old children, here in the city, at least. They know all the essentials. The trouble is that they have no exact knowledge, that they tap around like blind men, in semi-darkness. I can give you proof of how far the sexual conception of thirteen and fourteen year old children in the public schools go today. In discussion groups with these older students at the schools, in which I have the complete trust of the parents and the teachers, I have collected written questions of the boys and girls. The girls ask much more penetrating questions than the boys. These things can all be spoken of quite freely with the children without causing any painful and embarrassing moments. The only thing is that one must not be limited. I recently published a number of these questions. Here you have them . . . please read through them slowly, and realize that the minds of the children who are intrusted to you are burdened with such questions without your doing anything to bring

about clarity and relief. You only need to read from here on.

TEACHER: "Next some questions relating to illnesses:

Can venereal diseases be cured ?

Can venereal diseases affect fertility?

Can a woman live after her womb is removed?

What is spinal consumption?

Do the ovaries influence the sexual potency of the woman?

What is a poisoned breast . . . at childbirth?

What is a miscarriage, and how does it arise?

What is the meaning of impotency in the man?

What constitutes an offense to morality?

Discussion of these questions, especially those relating to venereal diseases, made necessary a more detailed discussion of the male and female sexual organs themselves. This discussion was helped by a number of individual questions. The girls were especially interested about menstruation:

What does it mean when a period is missed?

What causes the period, and have the boys anything like it?

Can a girl have a child as soon as she has had a period?

How does it happen that my period did not come?

When is a woman mature enough for fertility?

One girl had her period at thirteen, and another later.

Why?

The same vein:

What are the years of change of life?

The questions on birth:

What if a woman's sexual parts are not large enough to allow the child to pass through?

If a girl has a premature birth, can she stand it?

If the mother dies before birth, what of the child; does it live?

What is a forceps delivery?

Does the child die when delivered by an operation?

Will seven month children live?

Can intercourse take place as early as four weeks after birth?

How does it happen that negroes do not need obstetricians?

On fertilization:

How does the fertilization take place?

How does the fertilization proceed (A bashful question about intercourse)?

The question of sterility and pregnancy:

Why do many women have no children?

Can sexually diseased women bear children?

Why is there a dark line over the abdomen?

On secondary sexual attributes:

Why are man's breasts different from woman's?

I should like to know why women's breasts are different from man's.

Why do not men bear children, and how do they do it? . . . a question as to the division of labour between generation and delivery.

Has the woman milk when not fertilized? . . . the follow up question was, How do cows always have milk?

Why do people have hair on their bodies?

How does the hair on the head come?

Why do women who sell their bodies have no children?

What is a whore?

Finally there always come questions about twins, triplets, quadruplets, and abortions. Then a number of questions which are outside the classification:

What happens if the man and woman do not come apart? . . . the lad probably had noticed domestic animals or insects that stayed together for a long time, after the sexual act; or maybe his question was prompted by some joking remark of an older person.

Most of these questions were certainly asked in order to receive confirmation from an authoritative source of what the child already imagined or had heard was so . . . "

DOCTOR: Are you finished?

TEACHER: I would never have believed it possible.

DOCTOR: Because you do not *really* know children at all. You are only acquainted with the surface. Just consider, a little girl asks in such detail about how long after childbirth intercourse is possible; she must have been thinking of this for a long time. I could show you drawings of sexual proceedings by nine and ten year old children that would soon convince you that it is urgently necessary for children to be cleared up on matters of sex and sexual obligations before they are let out of school. Only a part of the children go to the secondary schools, and even then they are already in danger. If they were instructed in biology in the primary schools, then they would not have this "sensation" they always do have when "enlightening" lectures are held. There is at present a move to institute teaching of these things at times of graduation. It is better than nothing, but from an educational standpoint I consider it false. Sexual knowledge should be included in biological instruction just as is the theory of heredity. Naturally . . . you see I am going to bother you again with politics. . . . If the German Teachers' League limits itself to combatting the national school laws of a conservative administration, and the bulls of the Catholic Church, with mere protests, it is no wonder that after the repeal of these laws the representatives or organized superstition will continue narrowing down the "immoral" study of biology.

However, I should not be talking with you about such

things. You have something else to think about. I understand that. But it was perhaps a good thing to divert you from the first shock, yes? If you wish to learn some more about these children's questions, read sometime my little book, "Does the Stork Really Bring Us?," which I worked out with the children, and which treats of all these matters. Now remember these two things, which are of immediate importance: tomorrow afternoon you go to the specialist for treatment, and then at seven forty-five we all three will meet here, discuss what is necessary, and then go together to my lecture. Agreed?

Good. Pull yourself together now, I will help you through. You are not the first one who has come to me in this fix. Good-bye.

## § XV

### VENEREAL DISEASES

DOCTOR: I am glad that you have come. It is not a very pleasant business on which I have summoned you here, but the matter is far too serious to play hide-and-seek about. Well . . . to whom did you go?

TEACHER: To Dr. Brieg. Your letter was sufficient introduction, and I didn't have to explain any further.

DOCTOR: And now as to you, my friend. We can discuss this in the presence of the girl, can't we? Have you ever had anything before? Noticed, I had better say.

MAN: Yes, doctor, I was infected once before; that must have been four years ago. I was treated for it, the doctor told me it was a light case of gonnorrhea, and after five weeks he discharged me as cured. I have never noticed anything since then. Even now I notice nothing. Otherwise I would have gone at once to a specialist about it.

DOCTOR: Very laudable of you. Most men are considerably more silly. But you do not seem to have known one thing: that the irritants of gonnorrhea, the

gonnoccoci, accustom themselves to the person in whom they grow, or, if you prefer, the person becomes accustomed to his own gonnoccoci. A sort of armistice is declared between the person concerned and the gonnoccoci, and the person knows nothing of their existence any longer, because there are no longer any symptoms of illness. They have sealed themselves up in some glandular tube, and when misfortune wills it, perhaps after years, then they break out at intercourse, mix in with the semen, and so penetrate into the female sexual organs and into the mucous membrane of the woman who is not immune to the attacks of these gonnoccoci. Then this woman has all the symptoms of a fresh case of gonnorrhea. You see, that is just where the danger of the disease lies, it is so much more insidious than other illnesses. A person in whom the doctor can find no more trace of the disease feels perfectly healthy, has intercourse again, and infects the other party. And now let me say that gonnorrhea is far more dangerous for the woman than for the man, although he too can have a very unpleasant time of it. But that is enough for your own information and to convince you that you had better, for your own security as well as for your friend's sake, put yourself in the hands of the same doctor for treatment, and go tomorrow. There is no necessity of a special introduction. I told him all about it in the letter I gave your friend yesterday. Any more questions right now?

MAN: Yes. . . . I may speak in your presence, Lottie?

Doctor, I don't want this relationship between us to break off, it is too serious a thing to me. How are things, then, for later?

DOCTOR: You mean further intercourse, and eventually children? Well, now of course you must keep away from intercourse for the sake of the girl's recovery, because every fresh excitement will have an injurious effect upon the ailment. When she is healed, and the doctor in charge of the case can say that there is no further trace of the gonnoccoci, then we can consider a resumption of the relationship. I would in any event in this case, advise the use of a condrom to avoid a counter infection. But, although you will not like to hear this, that will be quite a good while off yet, if you both act intelligently, and in accordance with medical advice. Do not think this is an exaggeration. You must for a while accustom yourself to a life of celibacy. That will, I admit, be particularly hard for the woman who has just recently been aroused after all these years.

TEACHER: But if we stay together . . . I scarcely dare to think of it . . . will I still be able to bear a child at my age?

DOCTOR: If you are absolutely cured, what is to stop you? I will say frankly though, that a first child after the age of thirty is a bit of a risk. The most favourable time for the first is between the ages of

twenty and twenty-five. For this reason, that when you have the rearing of the child in its most trying years, between twelve and fifteen, you will have become somewhat old. But if you go to a decent clinic, where you have good aid, I wouldn't worry. For now, remember this, that you must wait a sufficient time. It can botch up your entire life for you if you don't. That you may see that I am not exaggerating, please come with me to the lecture hall. You will still be able to find places, but we must hurry, it is already eight fifteen and the hall is full.

#### LADIES AND GENTLEMEN!

Today's lecture has to do with a very gloomy branch of public health and sexual knowledge. The expression "sexual, or venereal diseases" is familiar to you all. What exactly is meant by it is perhaps not so clear to every one. One often hears it said that it has to do with ailments of the sexual organs. Such a definition goes somewhat too far. Imagine that a woman had a cancer in her womb, or that a man had tuberculosis of the testicles. These are not sexual diseases in the ordinary sense of the word. And so we must state that sexual diseases in the ordinary sense of expression, are not so much those diseases of the sexual organs, as those which are transmitted through sexual intercourse. And thus it follows that they must be contagious diseases. They are marked then;

1. Through the fact of infectiousness,

2. Through the prevalence of infection through sexual intercourse.

The three ailments then which we will gather together under this head are chancres, or soft sores; syphilis; and gonnorrhea, or clap. Each of these ailments is caused by different germs, and so they have in common only two signs of infectiousness and the manner of infection. Each of them constitutes an ailment in itself, and if a person should be infected with more than one of them, I can see no reason why he cannot infect another person also with more than one at intercourse.

We will first discuss chancres or soft spots. The sign of this is an ulceration. Now there is also a term "hard sores." We may as well say at once that this is not a fourth ailment, but just another name for the preliminary symptoms of syphilis. Do not allow yourself to be mislead when some one says to you, "Oh, you have only hard sores." Hard sores are syphilis. But this has nothing to do with soft sores or chancres.

Chancres begin about two to four days after the infection with the appearance on the infected part, of many pussy ulcerations, usually on the labia pudende of the woman, and with the man in the groove under the foreskin behind the head of the penis. It seems unnecessary to say that the extreme painfulness of the ulcerations is a very favourable attendant symptom of the illness. The painfulness is so great that the infected

person rushes to the doctor for treatment, and so in most cases the infection of chancres is so quickly under treatment that the disease is usually cured. But if it is neglected, the poison works its way up into the little lymphatic tubercles . . . which we can feel as little bumps in the groin . . . and these tubercles swell faster and faster. These swellings heal only very slowly and painfully after an operation through cicatrization which prevents all exertion and work. The cicatrization can be of considerable worry to the person afterwards. All this can be prevented through immediate attention.

In comparison to the relative harmlessness of chancres, is the great danger of syphilis. Here we must make two things clear at once:

1. Syphilis is not a skin disease. The symptoms which appear on the skin are, to be sure, immediately visible, and do not make a very lovely sight, but they can in no way compare with the danger to the patient of the attack against the nervous and circulatory systems. Syphilis is mainly to be considered as an illness of the blood and nerves. Then it follows
2. That the illness is not limited in scope, but spreads generally all through the body, in contrast to the chancres which can at the most spread the contagion to parts lying adjacent to the place infected. You will understand then that with syphilis everything depends on fighting the disease while it is still confined to some

part of the body. The accomplishing of this is, however, prevented in many cases through ignorance of the presence of the disease. For the first symptoms which appear on the skin, where the germs have found their way into the body, are usually not very painful, often not at all so. The impulse to consult a doctor at once, on account of the pain, as is the case with chancres, does not hold good here. Because the infection, the hard sore, does not bother the patient much, he thinks that he has just some minor inflammation from rubbing or some such thing. Misunderstanding of the circumstances is furthered by the fact that the hard sore does not come so soon after infection as does the soft sore. *Usually there is from two to three weeks between the time of the infection and the time of the first sore.* You can understand how any one, not knowing this fact, would never dream that a painless and apparently not dangerous sore was caused by sexual intercourse or a kiss two or three weeks back. It is also the case, that the patient is confirmed in his opinion of the harmlessness of the sore, because often the hard sore heals after a few days without any treatment, and no further obvious symptoms. An apparently conclusive proof that the sore was harmless. In reality, after the eruption and the later healing over of the sore, the poison of syphilis presses its way up into the filter organs lying nearest to the place of infection; thus in the case of infection through the sexual organ it goes into the lymphatic glands of the groin; in

case of infection through a kiss, into the lymphatic glands of the neck; and in case of infection of the breast nipple of a nursing woman by a syphilitic baby, into the lymphatic glands of the armpits. From there the germs go into the blood stream, and as they are carried through all the different organs of the body, produce a general syphilitic contagion.

About six weeks time is necessary for this proceeding, so that one can generally figure that the perceptible and visible signs of general contagion, the second stage of syphilis, will appear about nine weeks after the infection. It is obvious that a disease which has already spread itself throughout the whole body cannot be treated under nearly so favourable auspices as a localized ailment.

The symptoms of the second stage can reveal themselves in any part of the body; visible, and so particularly noticeable, are pimples of various kinds on the skin, ranging from very fine specklike discolourations scarcely to be detected except by most careful scrutiny, to really nauseous ulcerations of large areas of skin.

The diseasing of the periosteum, especially of the skull, makes itself noticed through the pain in the region affected, the cause of which usually remains unknown for a long time. Syphilitic changes in the throat usually come in the form of tonsilitis. In certain cases there results trouble of the heart action, or lameness. And that is the first warning of the

true nature of the disease, as one of the nerves and circulatory system.

If the disease is not treated in this stage, then the symptoms described can disappear for a time with all the other characteristic feelings of illness; and they can often lie dormant for a year, or even ten years. Then at a time when the infected person has not even the remotest thought of an ailment of so long ago, the third sage will break out, usually quite suddenly, often with no sharp demarcation from the second stage. There is a severe ulcerous decay of the skin and bones, especially in the face, on the skull, and on the lower thighs. Severe changes in the arteries which endanger life, and what is much harder to bear, the ailments consequent to syphilis show themselves. These are spinal consumption and softening of the brain. With spinal consumption there sets in a destruction of the nerve cords of the spine and through this loss of feeling, sharp pains, and loss of the functions of the digestive, urinal, and sexual organs. The sick persons pine away as miserable cripples, with a full consciousness of their end. Softening of the brain grips the seat of the intelligence, usually beginning with megalomania and extravagant ideas, and ending in the mad-house.

The most terrible of the ravages of syphilis is not in the case of the patient who has been infected at some time and did not have himself treated thoroughly; the most terrible case is when children are infected with

syphilis while in the mother's body, and, if they do not die before birth and simply rot away, they in most cases come into the world with great mental and physical deficiencies and usually just burden society with people not qualified for life.

What the poor women have to suffer from the contagion of syphilis, will be plain to you from the case history of one mother whom I will use as an example. The woman was born in 1890, met her husband at thirty, and was infected at the first intercourse in 1920. She had the first treatment for cure in 1920, the second treatment for cure in 1921. Before this she contracted paralysis of the face. This disappeared during the third treatment for cure in 1923. In the same year came the first pregnancy: birth September 9th, 1923. The child died of syphilis after fifteen minutes. The second pregnancy ended June 1924 with a miscarriage in the fifth month on account of syphilis, the third pregnancy ended March 30, 1925. The child died of syphilis after twenty-four hours. The fourth pregnancy ended April 8th, 1926, the child is living and healthy because the mother during pregnancy, between October and February had the fourth treatment for cure. In April 1927 she came to me anxiously, afraid, with reason, that she was pregnant again. The marital intercourse since the birth of the child had been conducted with a condrom, "but one

time my husband had none at home, and that must be when it happened."

A conclusive proof . . . I will take this opportunity of saying again . . . of how little the women can depend on the man's responsibility for the use of any preventitives, if they do not protect themselves against unwished for, and in this case certainly misplaced, conception. The woman, obviously as a result of the pregnancies following so fast one upon the other, of syphilis, and of the mental disturbances which resulted from the ill-success of her sexual activity, had so gone to the dogs that she was scarcely able to speak a word without breaking out into tears. Although there is no sign of the disease in the woman now, it would certainly be a most extraordinary case if there were not a miscarriage in this present pregnancy. In order to spare the woman the useless strain, especially the psychic burden which would certainly be connected with another miscarriage, and to insure her some rest for the care of the sweet loving child, in my opinion the only thing to do in this case would be to perform an abortion. But what do the influential representatives of the profession say? That the woman can certainly take another cure to make sure that the child is safe from the danger of syphilis. That, in view of the weakened condition of the mother, pregnancy may endanger her life, is merely to be expected. And according to German law, one may not perform the

abortion because syphilis in the family is not recognized as a sufficient reason for an abortion.

At this time I would like to take the opportunity of telling you briefly about treatment of the disease. From the medical details of the course of the disease, you will understand . . . I want to stress this point again . . . that the cure depends on the treatment being started if possible, before the general contagion of the whole body has set in. What the treatment is, many of you will already know through the conflict which has been raging between the methods of academic medicine and those of the so-called treatment by natural remedies. This conflict is going on over the repealing of the law for controlling sexual diseases, about which I will talk more fully at the end of the lecture. The law limits the treatment of sexual diseases to those doctors who are recognized by the state, and abolishes the freedom of cure which formerly obtained, as regards all diseases of the sexual organs, and especially the venereal diseases. Because the doctors recognized by the state are to an almost overwhelming majority of the opinion that syphilis must be fought by the use of mercury and arsenic preparations, especially Neosalvasan, the law practically forces a compulsory method of treatment on the patient, so that under this law every one who gets syphilis must submit to this method of treatment, whether he has confidence in it or not, and even if he considers it positively harmful. This opinion is rife

among a large number of people who adhere to the different schools of healing through natural methods. I think that any compulsory means of treatment that forces itself against the confidence of the patient, is an uncommonly dangerous experiment. That must be said quite plainly, despite the law which went into effect on October 1st, 1927.

If you should ask me what is, in my opinion, the proper method of treatment, I would have to be very careful. I have always been accustomed to judge of a method of treatment by assuming that I am asking myself: What would you do for yourself in this case? And then, quite freely and on the basis of several thousand observations, I would say that in case I should become infected with syphilis, I would use salvarsan or mercury at once. I can say, however, that some, and be it only through ignorance of the state of things, feel quite differently about it.

If at this time I should recommend salvarsan . . . stressing the fact that it is on the basis of my own *personal* experiences and *personal* convictions . . . then it must at the same time be said that the monopolizing of this cure by the Dye-Trust, when there is a law making it a practically compulsory cure, creates an unbearable situation. You see, once again, medicine and politics. When it is stated that the cost of manufacturing a kilogram of salvarsan is about two hundred Marks, that this is sold to the apothecary for

about eight thousand Marks, and that he then retails it for about sixteen thousand Marks, calculation shows that there is something wrong in Denmark. For the cost of packing the kilo of salvarsan, which is usually distributed in weights of a fraction of a gram in hermetically sealed glass tubes, must be more than this manufacturing price. It is apparent that there is considerable exploitation of the patients, especially of the hospitals, in favour of the stockholders of the Dye-Trust. But this fact cannot influence me from recognizing salvarsan as a cure, especially since whatever ill effects I personally have observed from the treatment were always the result of unsuitable and careless application. It seems from all this that the question of the treatment of syphilis may in no way be considered as clear, and so a rigid application of the law which allows only one method of treatment as being free from objection can be of the utmost danger.

I will interrupt the discussion here for a time that you may rest and write out any questions. In ten minutes we will resume the discussion with the subject of gonnorrhœa, and finally the general significance of sexual diseases.

## § XVI

### SEXUALL DISEASES

There has come in a question about the Wassermann reaction. This has to do with a very complicated analysis of the blood in which, generally, the blood of a syphilitic person has a different content than that of the ordinary healthy person. If the test shows the presence of syphilis, then one speaks of a positive Wassermann reaction. A positive reaction in itself, without other signs of the ailment, means really very little. It happens that with, or after, some other illnesses as malaria or scarlet fever there is generally the same reaction as is typical of syphilis. For all that, the Wassermann test is a very valuable means of checking up on the results of treatment of a syphilitic patient. The following directions can be given for a superficial check on a cure: If after the cure, the patient shows a negative reaction, after an interval of six to eight weeks, then a so-called safety cure is made, and tests about every half year for two or three years, insofar as renewal of the disease does not necessitate resumption of the cure. If during this time the Wassermann

remains negative, the person can be considered as cured. If, however, six to eight weeks after the cure is completed, the person shows a faintly positive reaction, then treatment is repeated, and the safety cure is given about two months afterwards. I stress the fact that these rules must be taken as only general hints, and in individual cases the judgment of the doctor handling the case must be decisive, because of the fact that the personal peculiarities of the person have a good deal of influence.

You will understand that for the completion of this cure, the first requirement is patience, both on the part of the doctor and of the patient. Experience teaches that only a small part of the patients have had the necessary patience to hold out until they could be discharged from treatment by the doctor with a clean bill of health. They and their families have generally had to bear the suffering.

We are now come to the third topic of discussion: gonnorrhea. First I must say that gonnorrhea is socially a much more significant phenomenon than syphilis, in contrast to the popular idea. For the reason, that there are only two cases of syphilis to seven infections of gonnorrhea. Gonnorrhea among the male members of the population is so wide spread that according to the statistics, well over one hundred percent in the city of Berlin are diseased. This apparent contradiction in figures is explained by the fact that after getting over one infection of the disease,

there can always be a new infection. There are a great number of people, according to the statistics, who have been infected five and six times. If the feminine side of the population seems to be infected so very much less, it is because many women do not go to a doctor on account of some silly prudery, because often in women gonnorrhea is not recognized as such, and lastly because the indications of the disease are often consciously concealed. It can be roughly figured, though, that of all the women who are listed as having "abdominal troubles," eighty to ninety percent of them are the result of gonnorrhreal infections.

Now to come to one of the essential facts about the disease: one is usually asked whether the very common white discharge has anything to do with gonnorrhea. That is not the case. This discharge is an ailment of the mucous membrane, usually at the entrance of the womb, and is thus an ailment of the sexual organs, but it is *not* a sexual disease. As regards the possibility of treatment, it is a very obstinate and unpleasant disorder, but not dangerous. The discharge which is a sign of gonnorrhea always involves the gonnoccoci, the irritants to the ailment. Three to four hours after infection, though sometimes as long as eight days afterwards, there commences a burning and a pain by urination. Immediately afterwards appears a yellowish discharge. What I have stressed in the treatment of chancres and syphilis also holds good

here: Treatment by a specialist should be initiated at once, and all his directions be followed implicitly. I will explain what happens if this is not done.

Visualize the male sexual apparatus. The male urinal duct forms an S-curve from the opening to the bladder. As far as the bend is concerned which runs from the opening of the urinal duct to the so-called back bend, the place where it is surrounded by the glandular tissue of the prostate gland, this can be straightened by simply raising the penis. Then this part of the channel forms a straight line. Insofar as the gonnoccoci have penetrated only this far into the urinal duct, they can easily be killed by spraying in some fluid. But if the germs, which multiply fast as do all bacteria, have penetrated to the part of the duct lying beyond this bend, then we have gonorrhea of the upper urinal duct, which raises many more difficulties in the possibility of a cure. This is particular true because the gonnoccoci are very likely to enter into the finely plicated glandular ducts of the prostate gland, and there, as can easily be understood, they cannot be reached with any degree of certainty by any of the medicaments at present in use. So it can happen, as I had to explain before this lecture to two patients, that the gonnoccoci will seal themselves up in the gland, where they cannot be detected, and there will be, to all appearances a

healed urinal duct. Then the person has intercourse again, and the apparently healthy person is the source of contagion. It is obvious then that treatment must be initiated as soon as possible to prevent the gonnoccoci from making their way up into the inner part of the urinal duct.

If treatment is not immediate, and thorough, then there is a further danger of a painful bladder, catarrh, or, which is much worse, an inflammation of the testicles with diseasing of the seminal ducts into the bargain. Inflammation of both testicles usually leads to cicatrization of the seminal ducts. The result is sterility because the semen cannot break through the damming tissues.

In case of much delay, one cannot guarantee that the gonnoccoci will not enter the blood stream and bring about a very severe and painful arthritis, or even cicatrization of the cardiac valves. To be sure, such an unfortunate outcome to the illness occurs in only a small number of cases.

If there are such possibilities in the case of the man, of these most serious and permanent injuries to the health and ability to work, in the case of the woman the affair is far worse. The man runs the danger through the delay of an infection of the inner urinal duct, in the case of the woman this will come about in the course of menstruation or child-birth. With the resulting opening of the womb, the gonnoccoci

force their way into the inner sexual organs, and usually cause a chronic and exceedingly painful ulceration of the ovaries and the oviducts. Outside of the fact that sterility caused by cicatrization of the oviducts has a greater effect upon the mental condition of the woman, these dams left behind by the disease can bring about severe disorders of the general health, so that even a young woman will look as though she had been an invalid for ten to twenty years. From this it is not hard to reckon the degree of responsibility that rests on a man who jeopardizes a woman to the danger of infection of gonnorrhea, and, which has not yet been mentioned, the child of the woman to the danger of being blinded. For during the passage of the child through the infected vagina, the disease can be transmitted to the ocular mucous membrane of the new born child. In Germany it is required by law that obstetricians, whether there be any suspicion or not, put a few drops of silver nitrate, the most powerful counterpoison to the gonnoccoci, into the eyes of the baby. Despite this, the matter of ocular infection has not been completely eradicated, and there are still more than enough cases of blindness on this account.

The thoughtlessness on this score is really unbelievable. For example, I received a letter recently: "A friend of mine has gonnorrhea. But he still has intercourse with his fiancee, and tells me that he sprays himself with camomile tea a half hour beforehand. Then the

discharge ceases, and there is no danger of infection for about two hours. Is that so?"

You will probably now ask the reasonable question: Can one protect himself against sexual infection? The people who say not to have intercourse until you can marry an undoubted virgin, settle the question very simply. It will not surprise you when I say that independent of marriage, most people do not have sexual relations with only one person in their lives, and that especially with the economic and dwelling need of the present day, there is an irregularity of sexual life which affords grounds for the most serious consideration. So if we, as responsible guardians of the public health, give sound advice and do not play ostrich, then we must explain how the infection usually comes about. The first sexual encounter, as can be established statistically not only of the present young generation but also in the majority of cases to the same degree among those who are now forty to fifty years of age, took place before the age of twenty. It is obvious that at this age, chance, shall we say a favourable opportunity, plays a large role. Conscious choice is usually subordinated to chance. The chance realization of sexual relationships, of sexual intercourse, is furthered by two things which are socially of the utmost importance, 1. through the removing of obstacles which had in great measure prevented taking advantage of the opportu-

ity, and 2. through the supply of erotic possibilities: The first is by alcohol, and the second by prostitution.

That prostitution, a more or less choiceless venial resignation, must necessarily be a source of venereal infection, needs no further explanation. For with the prevalence of venereal diseases, it is not to be denied that a person who is "had" by so many, willy nilly, is sure to come into contact with a diseased person. In this connection it is not a commonly known thing that at least three-quarters of the cases of infection would not have come about if alcohol had not played a role. Still it is a fact that cannot be argued away, that even the slightest quantity of alcohol in beer, wine, or spirits, coupled with the display of sex which we are constantly running across in the movies, on the dance-floor, and in the burlesques, considerably lessen our powers of discrimination. This lessening of our judgment allows sexual relationships to be established which in our more sober moments would never come about. *The fight against alcohol as a social custom is the first step towards real results in the fight against venereal diseases.*

It is very difficult to take an attitude towards prostitution. It is very often stressed from the medical, especially the psychopathic side, that the majority of prostitutes are mentally and physically unsound persons. Despite this quite biased medical statement, it

must be stressed that "it is the women of the not-well-to-do classes, especially factory workers, domestic servants, and the employees in hotels and inns," from whom prostitution draws its fresh recruits. "The reason is obvious, the unfavourable moral state of business, ignorance, lack of education, lack of experience, seduction, and especially the present inability to earn a living, are among the reasons for turning temporarily or permanently to prostitution." In the foreground is the unfavourable social milieu, in opposition is "the conception of the born prostitute, which is a commonplace expression for the expert on these matters, but which for our discussion of the matter is of but secondary importance."

The low level of income, coupled with the understandable longing to get some enjoyment out of the more pleasant side of life, drives many women to prostitution who in more favourable economic circumstances would never have thought of it. It happens that in certain professional groups, such as dancers, models, private secretaries, etc., erotic talents are almost requirements. Some time ago a young fellow came to me, full of indignation, and asked what he should do. His girl had received the following letter from her employer, a respectable business man in a central German city:

"My dearest Ernchen:

Now I am really surprised, you are only sixteen

years old; indeed, how could one ever tell? I believed, because you were so fully developed, and your firm little breasts have formed such rosy little spheres, that you were eighteen, or at least over seventeen. So, my little sweetheart, now I understand why you are not fond of me. Still so young! At that age one does not know that burning fire in the heart that we call love. So I must ask your forgiveness for having stolen a kiss. That cannot be mended now, but, it could be given back again, maybe? What do you think of that, my adorable, sweet, little blonde darling? Perhaps you will learn then of love, that incomprehensible marvelous thing which can run through two people and bind them together in chains. Perhaps with the next kiss you will give me an answer. And tell, me, too, whether you really like me darling.

Please, I am worried about my letter. Do not keep it in your pocket. Let no third person read this letter, do you hear? Please destroy it, and do not make me miserable. Keep still, and enjoy your good fortune . . . No fire, no coals can burn so hot as my love, which is known to no one. I am sending a cake of chocolate with this, for my golden, pretty little precious.

Think, Erni, if you are not yet seventeen, then there is a little bit over four years before you are twenty-one. If I should secretly raise your salary, first twenty Marks, and then in the last three years thirty Marks a month, do you know what that

would mean? That would mean that by the time you were twenty-one, you would have a bank balance of two thousand and forty Marks."

## K.

It is without doubt very difficult for a young girl, with the unemployment situation as it is, to refuse such requests. Prostitution is so much one of those things that "go without saying" in business, that many people would see nothing extraordinary in this sort of thing. It is naturally not hard to take a stand against prostitution of women when they are held prisoners in certain houses by an employer and held there as a supply to be had on a call, as is not rare in a secret form in Europe, but which is to be observed in its unconfined brutality in the colonial regions. The paper of the Glasgow workers, *The Forward*, and the women's paper of the English Labour party, brought out photographs of the cages in which nine hundred women, mostly Indian and Japanese, were held prisoner, in the middle of the city of Bombay, which is under the supervision of the Viceroy of India. Profits are all had by the employer and the visitors, almost all white. To take a stand in opposition to such exploitation, I say, is not difficult.

If the question is not absolutely insoluble in present day social relations, it is very difficult to say today how this exploitation of women can be completely suppressed. And at this point arises the fact of the impossibility of drawing the limits of prostitution.

To be sure, the majority is made up of servants, working women, and married women who are unable to make a living, but prostitution is by no means limited to these circles. For example, in the year 1920, in Vienna, of 3272 women arrested by the vice squad, there were 377 office workers, 14 dentists, and dentists' assistants, 8 wives of army officers, 571 middle-class women of no particular occupation, and 4466 household servants. Among the arrests between December 1919 and February 1920, were the sixteen year old daughter of an army doctor, the fifteen year old daughter of a dentist, eighteen year old daughter of a chief clerk of the treasury, eighteen year old daughter of a secretary, seventeen year old daughter of a musician, sixteen year old daughter of a merchant, eight young daughters of civil service workers, and five of private business men. I am giving you these details that you may understand that it is not sufficient to say: Keep away from prostitutes. For we cannot tell where prostitution begins, and who should be numbered among the prostitutes. Many quite legal marriages are nothing but prostitution, a woman is married to a man whom she does not love, and who supports her merely for her "sexual usefulness." Such women are naturally quite glad when they are able to get some personal pleasure out of intercourse with a lover, whereby, as can be seen, approaches again the danger of infection. Prostitution is certainly a source through which venereal diseases can always be

spread. It is at the same time a social phenomenon which is so widely prevalent, that it does not seem possible to eliminate it, as alcohol probably can be eliminated. Prohibitions have never done any good in this matter. The police have absolutely refused to cooperate, their work does not direct itself against prostitution as a social condition, but against the prostitute as individuals.

The social and economic causes of prostitution can naturally be changed. One can initiate better wages for women, protection for the working girl in those branches of work which go hand in hand with sexual dangers, extension of protection to the young, with good returns in the legislative elections, something could be done here, even where against the interests of the present ruling classes. But to the individual who asks how he can protect himself against venereal diseases, this is no help at all.

So there is this last bit of advice: Consider always, before entering into any sexual relationship, that the other person may be diseased. Make sure of this at once. Do not think, romantically that with him or her, there cannot possibly be anything wrong. But to ask about all these things firstly, that one must himself know something about them, and secondly, that his good judgment has not been affected by the use of alcohol.

This advice seems to me much surer than trusting

to some safety measure. To be sure, one can protect himself against gonnorhea with a condrom. Against syphilis, this does no good . . . and for the protection of the woman nothing has been found. To be sure, one can insure a certain degree of security by spraying the urethra after a suspected intercourse with some solution. All these are not absolutely certain, though. It is far safer not to take up a relationship after a few hours or days, but to wait until a person can be found with whom a relationship can be established in which the matter of sexual intercourse enters as a part of the method of testing whether the relationship can be a lasting one. Only in such a way can one be sure of the responsibility which the man should have towards himself and his partner in every sexual relationship. This should not be understood as moralizing. This advice has nothing to do with the morality of the theologians and the jurists, does not call for any legal proofs of sexual relationships, such as marriage, but demands only a little deliberation, a little restraint, a little curbing of sheer passion, without all of which our social life will fall to ruin.

To close, a few facts about the new German law for combating venereal diseases. I have already expressed my opinion as to the discussion of the treatment of syphilis. It is important for you to know that when the law went into effect, on October

1st, 1927, every citizen who was sexually diseased had to submit to treatment, police action to be instituted in case of negligence. By treat of punishment of up to three years imprisonment, these persons were forbidden sexual intercourse. This raises no essentially new factor and agrees with the previously effective decree of the people's deputies of 1918. The monopoly of treatment by state-recognized doctors is new. Now also, which is doubtless to be welcomed, is the prohibition of advertisements recommending cures for venereal diseases, for through this, because of the wide-spread ignorance on this point, enormous actual harm was done. Very important is paragraph X of the law, which makes it more difficult to procure, for use in intercourse, protective measures against disease, and which is directed against birth control contraceptives, indirectly, but with a thoroughly conscious aim.

I do not think it just at the present moment to take up your time with detailed arguments about the law; we must wait and see how it works out in practice. It is not impossible that here and there it will be successful in combating venereal diseases. It will have produced lasting results for the public health if the necessary money be made available, if, that is, the German should accustom themselves to demanding smaller appropriations for the army and larger ones for the public health measures, and, when they have learned that, to be able to put through their requests.

## § XVII

### DIVORCE

WOMAN: Do you remember me, doctor? I came to see you two years ago when my son Ernst had such a terrible rash.

DOCTOR: Well? Is he sick again? He got over that at the time, didn't he?

WOMAN: Yes, very well indeed. And still is all right. No, doctor, I am in the seventh month of pregnancy, and want some advice.

DOCTOR: What kind of advice? Have you milk already? No? That can happen. You really should have come in a month ago. But tell me what is wrong. Are you having any difficulties with this pregnancy?

WOMAN: No, doctor, not exactly.

DOCTOR: What is the matter then; you seem so upset.

WOMAN: Doctor, I have separated from my husband. I couldn't stand it any longer.

DOCTOR: But how did that happen? In this condition? Where are you staying now?

WOMAN: With my mother. I have the boy with me. That is, he is at home with my mother.

DOCTOR: And what was the matter?

WOMAN: You know, everything did not always go along as at the beginning. My husband was earning plenty for a while, he was finally getting forty-one Marks, but was always very stingy towards me. Whenever I got twenty Marks, it was a lot. And now he has made such a row over this pregnancy.

DOCTOR: He has? What has he to row about? You have much more to bear than he.

WOMAN: Doctor, he . . .

DOCTOR: What did he do?

WOMAN: Threw things at me. A shoe. And then I went away. And now . . .

DOCTOR: Yes, and now?

WOMAN: Now he has consulted the bureau about the law, and they wrote out a letter for him; and when I also went there, on my brother's advice, they said that they could not help me, they could advise only one party to a dispute, and my husband had gotten there first. I had to find out what to do, and so I came here to see you.

DOCTOR: And what is in the letter? How long since you left him?

DOCTOR: Fourteen days.

WOMAN: Fourteen days.

DOCTOR: And the letter?

WOMAN: Here it is.

DOCTOR: *I demand herewith that, within three days after receipt of this letter, you resume your marital relationship, and return with the child to me.*

A.B. Hum, that is certainly downright dictatorial. What do you wish to do?

WOMAN: Doctor; I cannot go back. He is so coarse. And he deceived me too, now that I am with child!

DOCTOR: Have you proof?

WOMAN: Yes; I know the sister of the woman he was with. She told me. She surprised them both.

DOCTOR: When was that?

WOMAN: In November.

DOCTOR: And it is now the end of April. You were then in your second month. Did you know at the time that you were pregnant?

WOMAN: Yes, I had already noticed it. Aside from that I had missed a period. And he knew it too. He wanted me to have an abortion.

DOCTOR: Well, the sister of the woman could be put under oath. Do you know the name and address of the woman with whom your husband had this affair?

WOMAN: I do not know where she is living right now.

DOCTOR: But you may find out if you wish to register a complaint. That is part of the information you must give.

WOMAN I will have to ask her sister.

DOCTOR: If you can get in touch with her, do it quickly. I advise you to do something before the three days are up. You got the letter yesterday?

WOMAN: Yes.

DOCTOR: You are sure you want to stay apart from your husband?

WOMAN: Yes, I cannot go back. And I will never forget that business of the other woman. Not after the way he has treated me, most certainly not.

DOCTOR: Pardon me if I ask personal questions, but tell me, when did you last have intercourse with your husband? It is important.

WOMANS Three weeks ago. You see, doctor, there was nothing to be afraid on account of the pregnancy, as it was not yet far enough along, but since then I have had trouble.

DOCTOR: Did you, at the time of your last intercourse with your husband, know of his infidelity, or have you learned of it since then?

WOMAN: The woman's sister had just told me of it.

DOCTOR: And despite that you slept with him?

WOMAN: At first I didn't want to, but finally I gave in.

DOCTOR: But then you cannot plead infidelity against him.

WOMAN: How is that?

DOCTOR: Because of the reconciliation. The fact that

intercourse took place after the one party had learned of the infidelity of the other constitutes reconciliation by law, and especially when it took place more than once. The fact that most people do not know this, has nothing at all to do with the case. It may be, however, that it could be credibly established that this intercourse took place because forced by threats, or because you feared a fit of temper and brutality on the part of the man. That would be very difficult for you to prove, however.

WOMAN: But that cannot be possible. I cannot complain because intercourse has taken place?

DOCTOR: You can take my word for that. If the man knocked you half dead, and intercourse were to take place afterwards, that would amount to a reconciliation.

WOMAN: Then I will not make the complaint. But to go back to him again, that I could not. I will go through with this alone then. If I can only have the child with me, as to the rest, I am indifferent.

DOCTOR: Have you found out what will happen if you let the three days go by without having decided anything?

WOMAN: But I have decided. I am going to stay with the boy at my mother's; I don't know yet what I will do after the delivery, but things will work out somehow.

DOCTOR: It is not so simple. For, judging from the

phrasing of this letter, your husband will certainly file a complaint if you do not go back to him. And this complaint will get you into trouble. For then you will have deserted him. And if you do not obey the judgment calling for a resumption of the marital relationship, the blame for the separation will fall on you, which means that your husband will have the right to keep the child. As far as the boy is concerned anyway, for he is over six years old. He will simply be taken away from you if the father shows that he can bring him up in the proper manner. You can depend on his taking the child.

WOMAN: But what shall I do? I cannot give up the child. I will not! How can the man be gotten away from? Is there no way?

DOCTOR: The chances are very narrowly limited. Just a moment. You shall see yourself in the statute book. Here is the volume of civil law:

Para. 1565. A wife can sue for a divorce if the husband is guilty of infidelity or any of the punishable offenses under Pars. 171 and 175 (Bigamy and Homosexuality). The right to sue is barred in case the plaintiff agreed to the infidelity or other offense, or been guilty herself." This is not pertinent, as you have forgiven, legally.

Para. 1566. Suit for a divorce can be made if an attempt at murder should be made. The throwing of the shoe can hardly be interpreted so as an attempt at murder. You agree?

WOMAN: I have to.

DOCTOR: Good. Then: Para. 1567. A married person can sue for divorce if the other party wilfully deserts him. Wilful desertion is 1. if a married person, after the court has ordered him to reestablish the common household, wilfully and against the wishes of the other party disobeys this order; 2. if a married person should wilfully and against the wishes of the other party remain away from the common household, after the provisions for public notification against him have been met for a year's time. This your husband will be able to use against you if you do not return to him in accordance with his demands. For if he registers a complaint, you will be ordered by the court to resume the relationship.

WOMAN: But they cannot flatly order me to do this if I do not want to!

DOCTOR: But indeed they can. You naturally do not have to obey before the year is up, but then you will be considered to blame, and will not only lose any appeal for support, but will also lose the right to the child.

WOMAN: But that is not possible!

DOCTOR: But my dear woman, you see it here in the statute book. They naturally did not tell you that at the registry office as they have probably already put down your difficulty as subject to agreement, since your marriage is valid in the law.

If people were told more about the difficulties which could grow up out of marriages, before they went through, there would be considerably less people making up their minds to it. You see, the legal aspects of marriage have absolutely nothing to do with love. They are merely to provide legal protection for middle-class property rights, and all the chatter about the sanctity of matrimony and such moral talk is just hot air.

**WOMAN:** Then there is nothing to be done. What can I do? My mother never told me anything about all this.

**DOCTOR:** Because she probably knew just as little about the laws as you do. Women in your position suffer the most shocking things because of the law. But then they go right ahead and elect to the legislature members of those parties which are the bitterest opponents of any reform of the marriage laws which we so badly need. But to continue: Para. 1568. A married person can sue for divorce if the other party through serious neglect of duties attendant upon marriage, or through immoral conduct, should bring about so great a shattering of the marital relationship that continuance of the marriage would be unendurable. Gross mistreatment constitutes one phase of this serious neglect of duties. Insofar as this can be applied against your husband, this neglect of duties is what must be made plausible and credible by you. As you will understand, that will be very difficult, on account of the vagueness

of the expression "gross mistreatment" and "continuance of the marriage, unendurable." And in any case it is important that the complaint be filed within six months of the grounds for divorce being known to the plaintiff, Para. 1571. and what that means, essentially, is that in Germany divorce is impossible without "establishment of guilt." Even for the more liberal representatives of the middle-class parties that is too much now, and there is a great demand that this guilt clause be struck out so that a divorce can be obtained on the ground of "disruption of the marriage" or "inconquerable aversion," without the one or the other party having to bear the "guilt" or be charged by a judge in a put-up comedy. In Russia the law reads that a proposal of either party for the dissolution of the marriage is sufficient. How this will work out, remains as yet to be seen. But at present in Germany we have the guilt clause and it even goes so far that in case of infidelity, punishment enters in, and the divorced person cannot, without special license, marry the person who was named as their partner in the infidelity in the divorce proceedings. How arbitrary this is, can be shown by the fact that in England, on the contrary, there is a certain moral duty to marry that person in such a case.

**WOMAN:** Doctor; advise me. What shall I do? If only I do not have to give up the boy, it will be all right.

**DOCTOR:** You see, legally the case is very bad for you. You cannot very well wait for a reform of the divorce

laws, that will take a long time with the strong influence of the Centre Party, which with its superstitious ties would like to make divorce absolutely impossible. (Whom God hath joined together, let no man put asunder.) I would advise you to go to a good lawyer . . .

WOMAN: But I haven't the money for that!

DOCTOR: That is the one advantage you have. As long as you are not yet divorced, your husband has to pay the attorney's fees. But I will recommend you a lawyer who is a friend of mine, who can handle the case. He will see whether a private agreement cannot be reached with your husband. That seems to me the only way, because if you are stubborn, your husband has the law on his side. If people only knew all this before they were married!

## § XVIII

### MARRIED TO A DRUNKARD

DOCTOR: Well, you haven't been here for a long time!

BOY: Cannot get away from the house. Father is drinking so much again . . . and then he threatens Mother and Ellie . . . and I have to stay to see that nothing happens. Today is pay-day, so he will probably be out the whole night. So I was able to come see you again.

DOCTOR: Just the same as last time. Are you still living on Ber Street?

BOY: Not for the last half year. We had to get out. The old man had done all sorts of things behind Mother's back, hadn't paid the rent, and then he forged the rent receipt that he gave her. Then we were finally evicted with the few remaining things we had. We finally moved down to Easter Street. A room with kitchenette, certainly small enough.

DOCTOR: That is really shocking!

BOY: Yes, and there he started too. He came home one morning, and pulled Ellie out of bed by the hair . . .

she is now thirteen . . . she was ordered to take his shoes off. Then he kicked over the coal bucket, and scattered coffee beans all over the room. He bellowed out at Mother and Ellie: You bitches, you should be busy, you should work till your tails crack . . . Well you know the way it is. After he had gone to sleep, we locked him in and then went over to the Schultze's to get a bit of rest.

DOCTOR: Well, and how is your mother?

BOY: You wouldn't recognize her. She has completely gone to pieces. She really won't be able to last much longer I'm afraid.

DOCTOR: But why haven't you gone to the police? Couldn't they give you some protection in such a case? Even if they only had your street patrolled so that you could get in touch with some one if there were trouble.

BOY: I've tried all that already. They told me that Father had committed no crime, and that what goes on in the house is a private matter in which they cannot interfere. If he should use his fists, we should report it. But when things have gotten that far, I don't dare go away or he will knock some one out; and at night you can't rouse any one anyway.

DOCTOR: Always the same. If some one is killed, then the police come to make a report. My boy, it is terrible. . . .

BOY: Yes, but you know, I came to see you about something else. You know perhaps, but no, of course not . . . well, I have beeing going around with Grete. I am very fond of the girl. But then I asked myself whether I could assume the responsibility of marrying her. On account of heredity, you see . . . the old man has always been drinking. It oppressed me terribly, and I couldn't get rid of the idea that perhaps the curse was transmitted to me. And to have such children by this girl . . .

DOCTOR: No, that depends entirely on you two, particularly on you yourself. If a . . . how old are you now? Twenty-two, no?

BOY: Yes.

DOCTOR: If a person has reached your age without noticing anything, it can be practically taken for granted that in this case no harmful traits have been transmitted. You are right, children of drunkards often are idiots, or affected in some way or another. It is a horrible thing how many poor creatures are in our charity schools and asylums for the feeble-minded wholly on account of dipsomania of the parents.

But you two? You are certainly abstinent, aren't you?

BOY: Yes, we are. And I am certainly going to remain so. I am too afraid it might get me in the same way that it got father.

DOCTOR: That is absolutely the only sensible thing to do

about alcohol. If people only knew the frightful destruction that alcohol causes, if they were not systematically deceived by the write-ups in a bribed press, they would undoubtedly be far more abstinent than they are now.

BOY: I was so worried on this account that I stopped seeing Grete. But I couldn't stand that any longer, so I finally came here to ask you about it. You think then we can stay together? You think that I can assume the responsibility?

DOCTOR: Yes, I see nothing in you that would point to the contrary. You can certainly take a chance on it. I hope that you will be more fortunate than your poor mother who had certainly dreamt of another kind of a married life than this. Listen, send her around to see me. I want to talk the whole thing over with her. This must not go on this way.

## II

MOTHER: Doctor; you told Otto that you wanted to see me.

DOCTOR: Yes, Mrs. Reiss . . . you look terribly worn out. Do you want this state of affairs to continue?

MOTHER: What can I do? I often wanted to leave him before. Now I can't any longer. I am done for. And now he is gone away.

DOCTOR: Away? How so then?

MOTHER: He was in one of his wild rages a while ago, and he smashed up everything in the house downstairs. They arrested him and took him away. And he was so wild at the police-station that they put him into the observation ward at the hospital. Then two days ago the doctor sent for me and told me that he had sobered down again and would have to be discharged . . . would I take him back again? I answered that in no circumstances I would.

DOCTOR: Yes, and then?

MOTHER: The doctor said that he could not be kept there any longer. Asked whether there was any other place he could go to. He was so contrite, said that he never wanted to take another drink again.

DOCTOR: I hope that you didn't believe that? It may have been meant sincerely enough, but drunkards like your husband are sick people, mentally sick, and they cannot make promises. Make them, they can, but they cannot keep them. What did you do then?

MOTHER: Just to get out, he had said that he was willing to go to some relatives in the country. I have a cousin in Griesdorf, you know, where we were before. He got in touch with the hospital and promised that he would take care of my husband, and especially see to it that he didn't drink any more.

DOCTOR: Very well, if it turns out well, Mrs. Reiss. In a small village, you know, people are much more afraid of scandal than here in the city, and if there should be a disagreement . . . your cousin would not be so glad to have taken him in.

MOTHER: That is just what I am worried about. But what can be done?

DOCTOR: You should file a suit for divorce the very first thing. Otherwise there is no point to anything. You should have done that twenty years ago. Do you want to wait around, like the police, until one of you is killed?

MOTHER: Yes, yes, twenty years ago! If only I were not so stupid. Look, when we were married, he was a fine handsome fellow, and they all drank a little bit like that. And I thought that he would give it up.

DOCTOR: They all think that. And continue thinking it until they are all worn to pieces. You know, it may seem very brutal, but I do it from bitter experience, until I have seen with my own eyes the suit for divorce registered at the court, and signed.

MOTHER: Yes, doctor, but one always thinks of the children, and holds back a little longer.

DOCTOR: Yes, but think a moment, Mrs. Reiss . . . you have to work like a dog yourself to keep the little business going, and you can expect no money from your husband. And then think what influences the children are subjected to while they are young, if they

have to live year after year with these continual rows going on, and are always afraid that father will do something again. They will never get over that to the end of their days.

A mother should think of that also. She should put an end to the whole matter *on account* of her children. And then Otto told me that he turned everything topsy-turvy again, squandered all the rent money and the business?

MOTHER: Yes, yes. Oh, I can't any more. Not to-day.

DOCTOR: At least make good use of the time that he is away and register a suit for divorce. No judge will deny that here there is a collapse of the marriage to such a degree that it would be impossible to continue with it.

MOTHER: No, no, doctor. If that should happen, he would kill us all. That would never do.

DOCTOR: But there is nothing else to do.

MOTHER: For us nothing. Nothing makes any difference any more.

DOCTOR: Nothing makes all the difference? Think of your girl who still needs a mother. You cannot let all this slide. But what is the matter?

MOTHER: Oh, doctor, I don't know. Can one still have a child at forty-two?

DOCTOR: What do you mean?

MOTHER: I missed my last period, and I don't want to have any more children by that fellow. I can't.

DOCTOR: Yes, it is possible, but it will not be exactly fun . . . I can make an examination though.

MOTHER: As you like.

DOCTOR: It may well be.

MOTHER: I am sure it is. I can feel it. Doctor, can't you do anything?

DOCTOR: But how can I? You know the law has tied my hands.

MOTHER: But shall I bear this idiot into the world, now, because of the assaults of a drunken husband?

DOCTOR: It is an asinine thing. But now I ask you: What can I do?

MOTHER: Well, yes. Good-bye, doctor.

### III

DOCTOR: Otto? In mourning, why? Is father . . . ?

BOY: No, Mother.

DOCTOR: Whaaaaat?

BOY: Day before yesterday. In the hospital.

DOCTOR: Hm . . .

BOY: We had to bring her in five days ago. She suddenly got fits of fever and was quite pale, with a high fever. The doctor shook his head and said that he would try everything, but . . . and after three days . . .

DOCTOR: She died. And of what?

BOY: We don't know. The doctor asked whether she had had a bleeding. What did he mean? I couldn't tell him, and neither could Ellie.

DOCTOR: I will write him. He will tell me what it was. But where is Ellie? Who is taking care of you? And your father?

BOY: I am out of work right now, and have time to see after things a little. Ellie is over with the Schultze's, but that can only be for a few days.

DOCTOR: Listen, we had better go at once to the children's bureau and see whether we cannot make some sensible provision for her some way. That will never do. You have no relatives here? And in Griesdorf?

BOY: I wouldn't like her to go there. You know, quite a different outlook, and then such a girl in the country . . .

DOCTOR: Yes, but your father? Right now he has the legal right to say where she should be. We must register a request for the withdrawal of his rights as guardian, then he will be unable to interfere. Is he still in Griesdorf?

boy: No, he has been seen in the city. He was absolutely dead drunk again. Where he is now, I haven't the slightest idea . . . he knows nothing of mother's death yet.

DOCTOR: Come, we will go to the bureau and get everything straightened out. You are of age, so you must register the request in your own name. And I will write the hospital later today.

#### IV

My dear Colleague:

A Mrs. Reiss died in your division yesterday. As I am quite concerned as to the two children, especially the young daughter who is under age, because the father is an incurable drunkard, I would be very grateful to you if you would tell me the cause of the death. From the son's description, I suspected blood-poisoning . . . is that it, and is the cause ascertained?

With sincerest thanks, I am  
Yours,

My dear Colleague:

Your suspicion agrees with ours. The woman was received here in a hopeless condition, would tell us nothing at all about it, and only moaned a little. We suspected criminal abortion, but did not wish to worry the dying woman with more questions.

It seems to be a very tragic family history. The case affected us very deeply.

Respectfully,

Superintending Doctor, City Hosp.

## § XIX

### MONOGAMY?

MOTHER: We have come in great distress to ask your help.

DOCTOR: What is the matter?

FATHER: Think of it, our daughter . . . she is scarcely seventeen . . . has deceived us in the most downright manner. She attends trade-school, and told us recently that they were having evening classes four times a week, and now . . .

MOTHER: Now we have found out that she lied to us. Yesterday I found this while I was cleaning up.

DOCTOR: A letter? Will you please read it to me?

MOTHER: You must read it . . . I should die of shame!

DOCTOR: "Darling . . . Be glad that you have given yourself to me. I am so happy. When shall we be together again. I suggest Friday at the usual time . . . half after six in the evening. Love and kisses . . . your O."

Well, and then?

FATHER: But doctor! Isn't that enough?

DOCTOR: Pardon me, but I probably do not understand. I do not see how I can be of any help. Still you asked for my assistance.

MOTHER: You are the only one who may be able to lessen this misfortune. You have so much influence over young people. Couldn't you try to do something?

DOCTOR: How can I bluntly interfere into the affairs of two young people who are in love? And without even hearing their side of it? But first, what makes you think that there has been a "misfortune"?

MOTHER: Think, Eva is only seventeen! And we don't know the man at all! Why it is all quite impossible.

DOCTOR: Why impossible? Have you talked the matter over with your daughter?

FATHER: Naturally. I talked with her at once. She cried terribly, but despite all threats, I could never get a thing out of her.

MOTHER: He must at least be made to marry her.

FATHER: Who could have imagined that of a young girl!

DOCTOR: What? That at seventeen she could win a man's affections? Now listen here; one would have realized that that was possible. And I would have to be with absolutely no sense at all not to

advise you to be very careful about this idea of marriage. Let the two of them try for a while first to see whether they get along together. Marriage can always come later.

MOTHER: But Eva is branded with the disgrace!

DOCTOR: So you say. I would say, not so moralistically, that she has had a very valuable experience.

FATHER: Pardon me! Is that what you call when a girl . . . I have to say it myself of my own daughter . . . throws herself on a man like a common whore?

DOCTOR: Who told you that? Did you read it in the letter? I can only see there that there is a lover's bond between two people, from which there has resulted apparently, a perfectly natural biological result. Hasty it may be, certainly. If you are of this opinion, you should have kept the trust of your child and not brought about such a situation where she thought it necessary to deceive you in order to be together with her lover. Now calm down. I promise you that I will ask the two young people to come here and talk the whole matter over with me. You will not deny me this favour. But what shall I advise them? What do you think?

MOTHER: Either he must stay away from Eva altogether, or he must at least ask her to marry him. They must be engaged, if it has gone so far already.

DOCTOR: What advantage will you gain from an engagement?

MOTHER: Then at least *he* is somewhat bound.

DOCTOR: And do you think that a good thing? Do you wish that on your child? You wish to arrange this terrible comedy for your child? I must warn you, seriously. Do you know of any marriage that are the results of such circumstances? Because of a feeling of duty or such like since the child was on the way? Because there *was* love once, although there is no longer? Think of it, how quickly people change, and how young they are. And you wish to chain them to one another?

FATHER: Then they should not have allowed themselves to go so far with one another.

DOCTOR: I agree. Restraint can do no harm. But this already *has happened*. And moreover, did her education teach the girl to wait, to test? Have you prepared the girl for love?

MOTHER: But doctor, one cannot talk of such things with a girl of that age!

DOCTOR: Well the young men do, and you see with what results. Do you really think that this comedy of engagement will do any good? Will be any guarantee of happiness and security? Doesn't it make you think when you see the figures for the divorces in war-marriages? Look at them:

1911-13	in one hundred marriages,	9, 9 divorces
1920	in one hundred marriages,	14, 8 divorces
1925	in one hundred marriages,	21, 4 divorces
in Berlin there was one divorce for every six mar-		

riages. And these were not all hastily gone about, but some of them lasted nine years and longer, and if there are not so many divorces in the country, it is not because married life there is much happier a thing, but because marriages are to a far greater extent economic arrangements than they are in the city. You see, the stamp of the registry office is no sign necessarily of marital happiness. What do the youngsters expect from marriage? Heaven on earth? Eternal companionship? Perhaps marriage is the surest way of killing love. The pressure of the commonplace, the destroying power of habit, these can only be overcome when one has had erotic experience; and how are the young people to acquire this? They are fed with erotic magazines, they laugh at smutty revues, and read erotic advertisements, but no one tells them anything about the serious side of the erotic. And then these atrocities happen which with the general deception of society . . . pardon?

FATHER: You are using strong expressions. I do not understand you.

DOCTOR: I know what I am saying. Allow me to continue . . . Atrocities which appear as perfectly natural things to the society of today. I will gladly prove this to you, for it seems to me that we must be able to tell young people that we have at least come to an agreement among ourselves. Mr. Kramer, honestly now, let us talk this over here be-

fore your wife . . . have you ever been in love with any one else?

FATHER: . . .

DOCTOR: You must pardon me, but one cannot get anywhere on this without asking what would otherwise be indiscreet questions. You needn't answer . . . you also are only outwardly a believer in monogamy. Single marriage means to you being married to but one woman. What happened before that doesn't count, and what happens afterwards with many people, doesn't count either. Doesn't that mean that your whole "monogamy" stands only on paper? Does it exist at all? It never existed. It is just another of the many tricks of society.

FATHER: But where are you if you tear all this up?

DOCTOR: Tear it up? You cannot, for there is nothing there. If this is said publicly, you know what an uproar it causes. This agitation is always very suspicious, it reeks of fear of the truth, or of guilty consciences. One cannot mention before "chaste ears" what lies behind this philosophy of "as if." Here, I received this letter a few days ago: "Because we married young and had no real set of friends, we tried to make connections through an advertisement in the newspaper. We said, having seen such advertisements before, 'Young married couple wish new contacts; object: sociability.' We got many answers, and I hardly dared

show them to my wife, because nearly all the married people, and the single men also, wanted sexual intercourse with us. As I was curious to see one of these couples close at hand, I made an appointment to meet a pair of them in a cafe, and then I learned that the man wanted to sleep with my wife, and I was to sleep with his, I met three or four couples in this way, and they all wanted intercourse with us in this criss-cross manner. Most of them were educated middle-class people. How are they built sexually, anyway?"

You will probably think that this is an abnormal perversity, but in reality it is a quite widespread phenomena, for which the large columns of advertising in the Berlin papers afford a very good medium. In France now, they are at least more honest. There they deal in accordance with the old advice of Balzac: "Virtue is only a politeness of the soul," and they discuss publicly whether or not one should recognize the extra-legal lover. The book I am referring to sold over two hundred and fifty thousand copies in a very short time which shows that they thought that publicity was necessary for the question. But what was the echo in Germany?

"This article is shocking! That a German paper should be the medium for advertising Parisian perversion! The result of such "reforms" would be that the German family, the backbone of our nation, would be poisoned and destroyed. In Ger-

many, thank God, marriage is not just an amusement as it is in Paris, here it is taken seriously and is a sacred thing, here virginity is esteemed, and faith is not just an empty word."

MOTHER: Doctor, I don't find this quite right. Must everything then that we have always considered holy be dragged down into the dust?

DOCTOR: But my dear woman, who is dragging it down into the dust? It is not those who, admitting what is happening, try to honestly discuss and think of how one can live without coming into conflict with the biological necessities of life. Rather it is those who are outwardly respectable married citizens, and secretly are just wallowers in the slime. Let me tell you about the marriage of a "decent citizen." An officer of the old imperial army writes his wife from a trip:

"... if you were not in a very good humour when you received my last letter, then you were probably not at all pleased by a certain part of it, what? But you mustn't be angry with me on that account. You certainly should know how I am. I only propose these things because we have the chance to make a bit of money. I am considering it entirely from a business point of view. Our relationship to each other would not be in the least affected by this. On the contrary, it would be made firmer. You understand, don't you? And if you accept my point of view, it will even be honourable. Especially when you consider that so many women

do that nowadays. And why shouldn't a woman make some money of the talents that nature has given her? And certainly you have been well gifted by nature along these lines, so it is quite possibly that you would have an advantage over the ordinary woman, not only a pecuniary advantage, but such as would bring about good contacts and connections. Through this could perhaps be built the foundation of a good position for me. For it is a fact that many men have won their positions *only* through their wives, which otherwise they would never have attained. So you see that you could do an awful lot during my absence, but please *without* overexerting yourself. . . ."

A few months later the same officer writes, still on his trip:

"We are naturally hurrying to get back from here as soon as possible. But it will probably not be till late June. I am absolutely disconsolate. It is the same with me as with you. But till now I have sturdily suppressed all these desires. I have to answer all your questions in the negative. But if separations are going to last like this, one cannot hold out forever. And then this warm spring weather is no help at all. I cannot stand these long separations in the future. One goes absolutely to pieces. But darling, before you allow yourself to get sick because of such a situation, and if mechanical aid does no good, then you had better find some one to play with, only do not fall in love

with him. That I couldn't bear. I am jealous, yes, as to how you pass the time, whether it passes without any compensating rabbits . . ."

You see how an ex-officer thinks about these things; he advises his wife directly to prostitution, for the sake of money and his career, but he is on his guard outwardly to keep face as an honourably married man. Is not this far more honourable when a girl writes me:

"I am nineteen, and the young man is twenty-four. We both cannot and do not wish to get married. We must have sexual intercourse with each other, though, or else we will go to pieces. Please be so kind as to tell me what is the best means of contraception."

Believe me, such relationships are usually far more durable than in the case where a man has worn himself out with an uneducated, shielded, and, as far as I am concerned, virginal girl.

FATHER: I cannot believe this yet. When I think of my youth, why it would have been quite impossible to have expressed such views then.

DOCTOR: To have *expressed* them, right! But that did not restrain you from going to prostitutes before marriage, while the girl was being brought up, and today still is being brought up pretty generally, in such a way as could not possibly open her eyes to what I called the serious side of the erotic. They read trashy sex novels, and then shape their

ideas of the world after them, frightful things and terribly smutty:

"*The young bride started up. A livid appearance spread over her rosy countenance; her heart beat as though it would spring from her breast, and a voice from within warned her: 'Now is the time!' . . . And in burning love she threw both her arms around Berthold's neck and whispered happily: 'Yours forever . . .'*"

Or else the girls amuse themselves with these highly cultural magazines and papers where one finds out between the dance and going to the skating rink, whether or not she may give her beloved stockings which she has knitted herself, whether a man can be smaller than a woman without being laughable, whether one can marry a bald-headed man, and similar things of equal importance. That is the world in which the girl grows up, that is the picture of the world which her parents make for her with their well-meant protection! And on every advertising billboard one can read the words of the latest hit: "*Kiss me, who knows who it will be that kisses me next . . .*" Now do you want to push your daughter into this hasty engagement because perhaps your neighbors, or Aunt Augusta will be able to gossip about "*the immoral Kramers*"? Do you want to be guilty of perpetuating the hastiness of your girl through a second and far worse hastiness of your own?

MOTHER: Doctor, we never looked at it from this

side. What one does run across though in families. You see and hear of so much misery, that perhaps you look at things from another angle.

DOCTOR: It is not a question of another angle. The question is just of who looks at it more justly. And I thoroughly believe that with marriage in the state as it is today, usually, and with the horrible difficulties of getting a divorce, we are under obligation to warn people of the danger as soon as possible. This hastiness of yours would be even more disastrous than that hastiness of your daughter's, of which you complain so bitterly. After the step is taken, then the woman sees how her hands are tied. And then, from the indecision which has been bred into her, she bears her fate, supposedly "for the child's sake," until she is rid of it. Until she gives up, resigns in despair, until it is too late to start a new life over again. Certainly monogamy remains the ideal. But how often does it happen that there are two people who really, over a period of time, mutually complement and supplement each other? This courtesy of the soul, of which Balzac speaks, holds them back often enough from such a relationship as they feel would make the other deeply offended. And still there is a break. There is only one question still open here. The catastrophe of monogamy is certain. The other path is still uncertain. Something, at any rate, has been gained though if it is recognized that there is a problem. Magdeleine Marx says so clearly:

"One marries and one pawns his soul, and one promises his body. One is confined and mutilated, and when some day the call of another affection from the outside becomes too strong, what choice is left, to lie or to break the chain? The lie or the catastrophe, there is nothing else."

## § XX

### CHOICE OF A MATE

DOCTOR: I am glad that you have come.

MAN: And I am very grateful to you for having written us. The girl unfortunately cannot come today, on account of her extra hours of work, but she asked me to tell you that she would be in to see you in the next few days. She is terribly upset since her parents made that row . . . since they were here and spoke with you, though, things are a lot better.

DOCTOR: How old are you?

MAN: Twenty-three.

DOCTOR: Have you ever had any other sexual affairs before the present one?

MAN: Yes, doctor. I told Eva that also; why shouldn't one be open about it?

DOCTOR: You are right, one should indeed. But now the most important and most unpleasant question. Have you ever at any time been sexually diseased? You know what I mean?

MAN: I haven't, doctor.

DOCTOR: You are sure. You needn't be worried,

but you will understand that I have a feeling of responsibility about protecting the girl from dangers of which she probably would not know anything herself.

MAN: Really not. I understand what you mean, and I was examined just recently by a doctor.

DOCTOR: What is your profession?

MAN: I am a bookkeeper in a medium-sized banking house.

DOCTOR: Your position is rather sure?

MAN: I believe so, insofar as anything can be in the present economic situation.

DOCTOR: You will pardon the questions, but if I am to advise you . . .

MAN: But certainly, that is what I came here for.

DOCTOR: Now tell me, why do you love the girl? Don't laugh, this is no joke.

MAN: What shall I say? One cannot answer such a question.

DOCTOR: Fair enough. But what first drew you to the girl. Have you by any chance a picture of her with you?

MAN: Yes, but it is not a very good one . . .

DOCTOR: Still, we can get an idea. You seem to have pretty good taste.

MAN: We became acquainted through a friend of Eva's who is in the office with us. We have the same athletic interests, and are of the same politi-

cal opinions . . . the girl is very wide-awake mentally.

DOCTOR: And that attracted you? Are you quite sure of that?

MAN: What do you mean?

DOCTOR: Well, think of what impressions you had of her after the first time you saw her.

MAN: I remember we talked about her work in the office, and then later in a cafe . . .

DOCTOR: And then . . . ?

MAN: Yes, I certainly had an impression of her lips and her teeth.

DOCTOR: Isn't that strange now? First, apparently, there is always the common interest, the "spiritual attraction," and then, when one looks at it a bit more closely, there are the teeth, the cheeks, the hands, the line of the throat, the hair, a gesture, a smile, a perfume . . . but people do not ever want to admit it. The natural instinct, which reacts to the biological construction of the other person, they treat as though it were something to be ashamed of. And it is just this that is the basically important thing in the choice of a mate. I am discussing this to make clear to you one thing which young people usually do not know, and which the older people deny. That "harmony of spiritual capacities is a quite inadequate bond of love." You perhaps do not know how decisive the physical characteristics of the partner in love can be in the

development of the relationship. Look, the matter of whether or not the bond depends on the adaptability of the people to each other, and the matter of in how far they can adapt themselves is in the beginning dependent upon the whole composition of their personalities really allows a thorough adaptation, and secondly on whether or not an agreement is possible between the two people. There are people, who in spite of all their adaptability, absolutely cannot get along with one another. They cannot become accustomed to each other because they are too different. But it is only in very rare cases that such people come into erotic relationships with each other . . . their instinct does not allow them to go that far. The important question, though, is whether or not the person has enough adaptability so that the other person can live with him.

MAN: How is one to know all these things?

DOCTOR: That cannot be exactly answered. We do know today, however, that there is, according to the researches of Ernst Kretschmer, an extraordinarily far-reaching connection between physique and character, that certain properties of character are often found unite with certain physical traits. The essentials for our discussion Kretschmer expressed in these words: "Those physical proportions which are also considered aesthetically good, are also of the physical and spiritual type that is most conducive to good

health." That is, "A person who marries a handsome type of person is in no way sure of marrying a spiritually well-developed person, and a person who marries an out-and-out hideous person, against the dictates of his instinct, has not necessarily married a type of spiritual depravity. But the probability is that within an unbalanced physical type will be an unbalanced spiritual type, and vice versa. Or in other words, in choosing a mate one has a greater chance of being lucky in the choice and finding a prospective spiritually harmonious person in a beautiful body." With this must also be said something about inner and outer equilibrium of personality. "The more extreme they are, the more one-sided they are, and the stronger the contrast is shown," because instinct presses to fulfilment. "Similar formed persons are especially the mean of balanced temperament." It is also true what Dr. Lorentzen writes "It has impressed me how similar in appearance and bearing married people are, not only the older people, who have gone through the same worries and joys, and have the same interests, but also the quite young. And it is well that this is so, for if two people are really to build up a common bond between them, they must be to a certain extent suited to each other. On this basis I would always advise against a marriage of different religions, especially if one party is very pious, and the other not."

MAN: Well, I believe that Eva and I get along very well together.

DOCTOR: Don't say that too quickly. It may be. But consider, as yet you really know Eva Kramer only very superficially. Don't misunderstand me, you have perhaps found out that you do agree in this one matter. Very essential. But aside from that, there are very many more essential traits of personality, which one can learn of and come to know only after being together every day. You have celebrated holidays. But you have not experienced the weekdays. And then there is this point which must also be considered in a serious and thorough discussion of your case. Eva is only seventeen years old, she is now in the period of her greatest and most rapid development. You know as little as I whether or not the relationship between you will be as strong in three years as it is now. You have a great responsibility for a man still so young . , . and you are still young, in no way yet matured. Do you think these remarks insulting, you understand me, yes?

MAN: Certainly, doctor, we have already decided to be frank.

DOCTOR: Well, my impression of you is that you have not taken up this relationship lightly. I advise one thing to make it a little easier for Eva; put in an appearance at her parents' house . . . It is really nothing but fair that the parents wish to

become acquainted with their daughter's future husband.

MAN: I would have done that long ago, if Eva had not been opposed to it. She always thought that her parents, in their old-fashioned way, would demand that the engagement be announced at once. And that is not according to either her wish, or mine.

DOCTOR: I agree with you there. I talked it over with her parents and I hope that I accomplished something. But what I especially wanted to talk over with you was this: Be careful to overcome the little frictions which come so fast and by which the bond between you is made closer and more commonplace. You should understand this fact: We are all, more or less, and mostly more, dependent on fate, which influences our physical and spiritual constitutions which we have inherited from our ancestors. There is no use in wearing oneself out trying to combat traits of personality in another. Naturally you are both still young, and so, more changeable than you will be another ten years. But even so, changeable only within small limits for you are set once and for all by your own make-up. Even the most splendid, pleasant, and sympathetic person has his negative sides, and it is very foolish to lose one's joy in the better side of a person because of annoyance over the less pleasant side. This is a very important rule to live by, to know what negative traits of character

stand opposed to the other traits of personality, especially between the sexes, where, as is usually the case, they are as fundamentally different.

MAN: But I do not understand.

DOCTOR: I guess not. It is very difficult to explain these things clearly to another person, especially since they are always somewhat different with every person. The well-known research writer Ludwig Klages tries it once in what seems to me a very successful way. Here on this chart the positive and negative characteristics of the male and female are opposed, the negative being explained by the preponderance of the positive.

### MALE CHARACTERISTICS

Good balanced physique.....	Love for reality
Duplicity.....	Gifts of illusion
Determination and initiative.....	Indifference
Energy .....	Harshness
Strength of convictions .....	Dogmatism
Wideness of outlook and versatility .....	Lack of leisure and lack of ability to be happy
Objective and gift of abstraction.....	Lack of personal charm
Dignity.....	Unbearable sense of importance

## FEMALE CHARACTERISTICS

Symmetry or harmony.....	Dependence on the opinions of others
Personal devotedness.....	Partiality and lack of a sense of justice
Sense of realities.....	Shortsightedness
Equilibrium .....	Sensuous constraint
Warmth and sympathy.....	Lack of energy
Sureness of instinct.....	Being axiomatic
Constancy.....	Narrowness and smallness
Intuition.....	Not amenable to reason
Truthfulness (independ- ence of thought).....	Subjectivity (blindness to the worth of another one)

A few days ago a woman to whom I had lent a book, said that she saw me quite differently since she had read the book. I was surprised. She pointed out that there was a very personal inscription in the book from a former lady friend of mine. I tried to recall her, with no success. I couldn't even remember having received the book as a present. The woman became angry. How could one forget such a thing. And I thought of Oscar Wilde who emphasized "women's mania for remembering little things." It was quite clear to me that to a woman bound to a man by some erotic relationship, forgetting would be a downright insult. She does not forget, and the man's forgetting seems to her a lack of affection. Since we were talk-

ing about the differences in man and woman, I thought I should call your attention to this, because we men on this point often inflict quite unintentional wounds, which in time only recoil on ourselves.

And now something quite medical: Have you inquired at all about the health of your bride and her family?

**MAN:** How do you mean?

**DOCTOR:** Do you know whether T. B., mental or nervous disorders, or fits, are prevalent in the family? Do you know whether your wife has been through any severe illnesses, whether they be inherited or not?

**MAN:** No, we never spoke about that.

**DOCTOR:** Very foolish, though quite usual. Look, people jabber about heredity and almost crack their skulls over trying to determine the heredity of sex of the baby, to see if they cannot induce the desired sex for the expected child. A futile thing as we cannot do it. Or they worry about some asinine theory of eugenics that has been produced by certain researches, especially the popular Munich school. But about the ordinary heredity of their prospective husband or wife, they don't worry at all. And on that depends perhaps the whole future and stability of love bond. For illnesses of ancestors can be passed on by a person who himself has never known anything of these illnesses.

MAN: But what can one do? You can't ask about that directly.

DOCTOR: About property, profession, dowry, and such things people ask without making bones about it. Why not about T. B., nerves, mental ailments, eye- and ear-troubles, or sexual diseases? It is just idiotic not to ask!

MAN: You are right, certainly. But how can one ask about a girl's constitution?

DOCTOR: *For a single person, as is the case here, there is one very simple way of telling about her constitution and her resistance capacity. It is the lesser or greater exhaustion of the whole person, or of individual organs. Just watch yourself a while in this respect. If in your efficiency, in the degree of your physical and mental tenacity you to some extent degree, or at least prevent over-estimating your efficiency in any way, then you can spare yourself perhaps vexing disillusionment. Disillusionments come for every one. One best maintains the necessary self-assurance and a lasting basis for the relation to another person. If he carries within himself a certain fatalism, of which the first hypothesis is of course the knowledge of the degree and manner of the fate, that alone can influence us through the constitution.*

## § XXI

### CONCLUSION

Think of almost anybody stripped of all the attributes affected and defined by sex. There is an empty skeleton left over. So fully is our whole personality shot through by our sexuality. And it is that, that we wish to deny. What folly! What a pretty affair at the same time!

Folly because some believe that their zealous efforts and attainments are able to cheat their sexuality into desolate renunciation; and yet they themselves are cheated because usually with the power of sex, the curve of all power, the power of the personality rises or sinks.

Idiotic are they who believe that they are laden with error and sink in sin, if they seek love. It is not copulation that degrades them, but their smutty thoughts.

And therefore: No one should be worried about the right to love. But how is it in reality? Economic need, dwelling need, surplus of women, and middle-class justice narrow the erotic freedom of choice in a most unbearable way. Here our fight has to set in: against the gagging of sex in the drifting of laws;

against the gagging of the mind in laws about trash, filth, and amusements; against the gagging of education in the school laws of the Centre Party; against the gagging of Labour in the middle-class block of the Industrial barons.

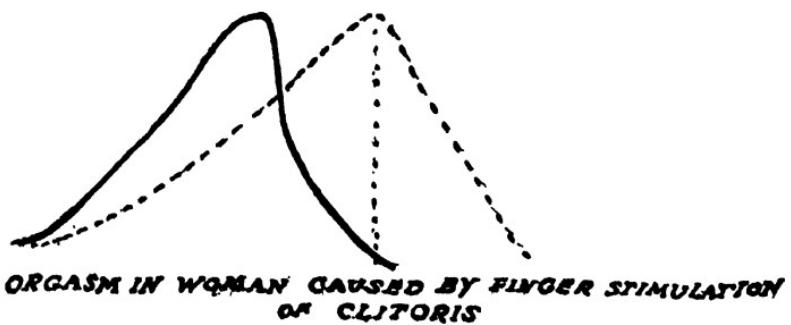
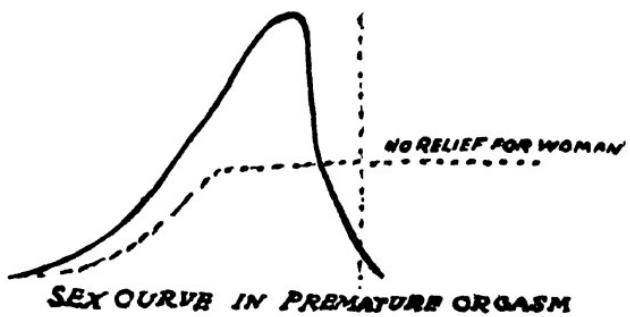
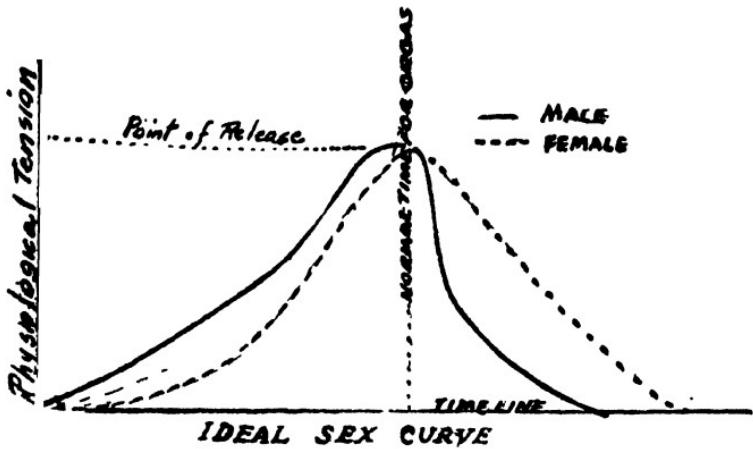
Our second demand aims at the unprejudiced investigation of biological and social sexual proceedings. What do we know of these? The most important of the sexual-political problems, the solution of the problem of birth control, middle-class medicine has passed up. Many other important things are just as bad.

What good does it do to say that "the indisputable compulsion to love arises especially from the fact that the moral demands for love have so immensely increased in the course of a long cultural development, without the psychological means for satisfying this refined need having been won in regard to discernment and effective achievement." What is the use of Mathilde von Kemnitz saying that the single gauge for measuring the worth of a marriage is the question: "What did the marriage create in the souls of the pair?" If Herman Keyserling says "The whole meaning of marriage lies in curiosity being maintained." All correct. All to be taken to heart. But so long as human beings live without their own bed in little dwelling alcoves in which grandparents, children and lodgers allow the lovers no single moment to themselves, then all these beautiful recommenda-

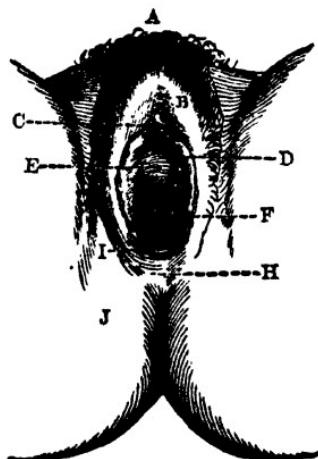
tions, not to mention those reeking of morality, are mere twaddle. We are fed up on talk. We have been served enough fine words. He who demands deeds, however, must be ready to take the consequence, that honesty in the sexual affairs of life makes him a rebel against the ruling order of society . . . And it would not be the first order of society which went to pieces because its bearers would not recognize a new age. The coming epoch will be no epoch of romantic morals, but an epoch of stark everyday reality. On the basis of a new economy, there will grow a new sexual morality which will probably be less from the point of view of public interest than today, because it will be less questionable, and so more self understood. The bearers of the new era will scrap what people believe today that they should or should not do.

For today all hypocrites, sychophants, all republicans without any backbone should remember what old Hupel said about all the fine advice denying the need of sex:

*"The moralists advise you to suppress your rising desires through prayer. One can scarce trust his eyes; it must be a misprint. In need of food, prayer brings sanctity, but for satisfaction the way is one: to eat."*



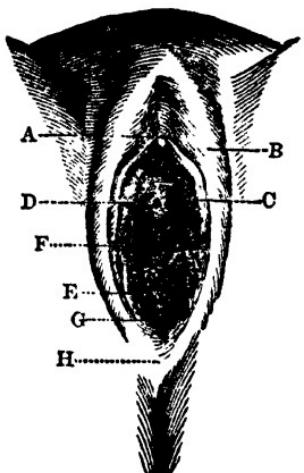




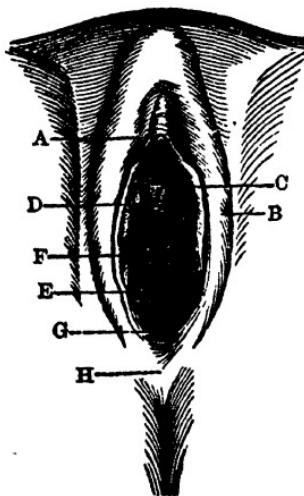
EXTERNAL GENITALS.

A, mons veneris ; B, labia majora ; C, clitoris ; D, labia minora ; E, orifice of urethra ;  
F, orifice of vagina ; I, posterior commissure of the vulva ; H, perineum ; J, anus.



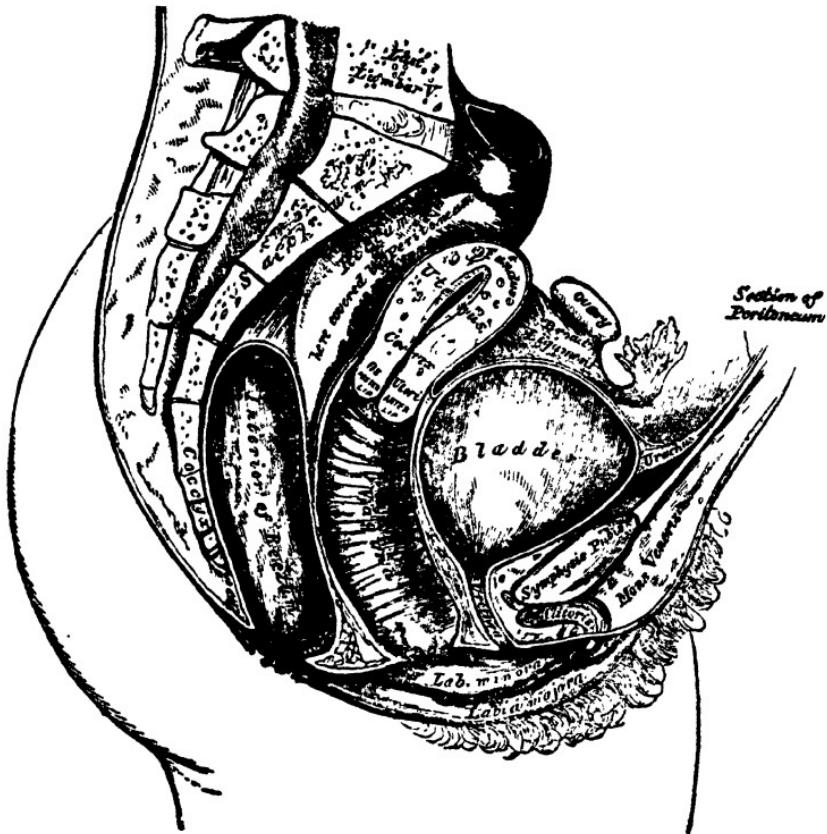


*Hymen in the form of a crescent.—A, clitoris; B, labia externa; C, labia interna; D, orifice of the urethra; E, hymen; F, orifice of the vagina; G, posterior commissure of the vulva; H, perineum.*



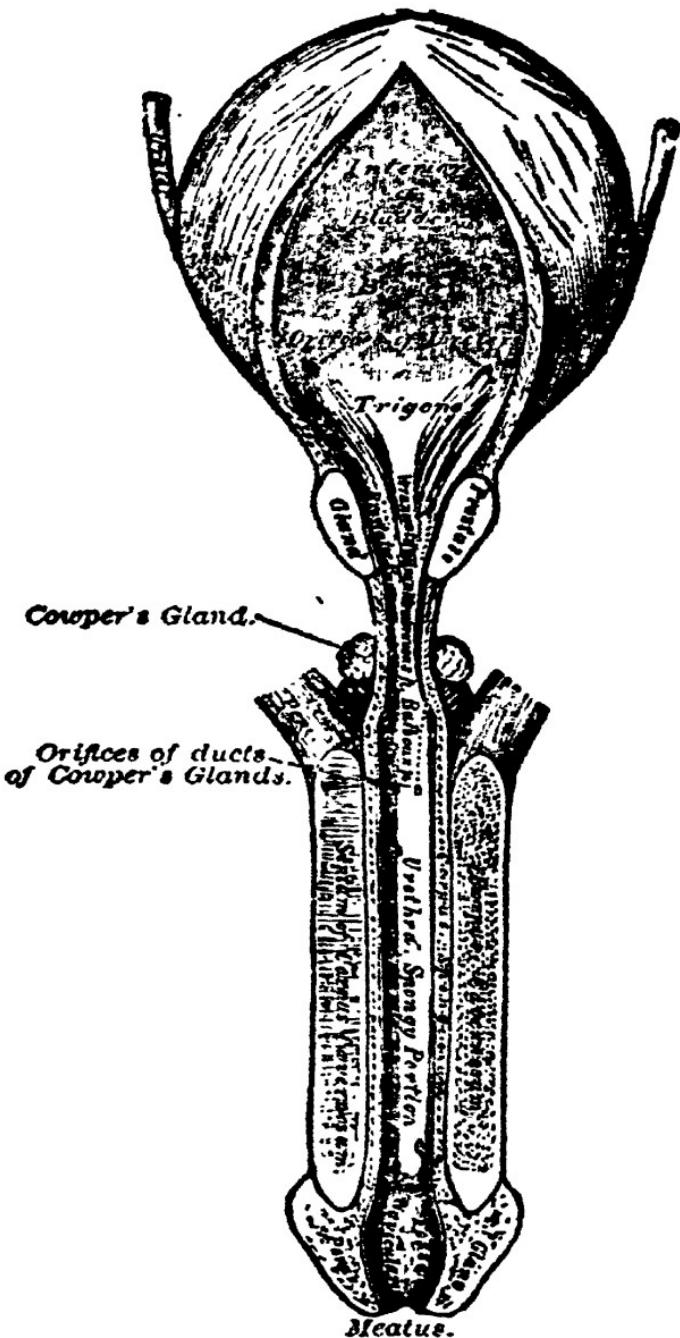
*This figure exhibits the Hymen in the form of a circle.—E, the hymen; F, the central opening somewhat enlarged.*





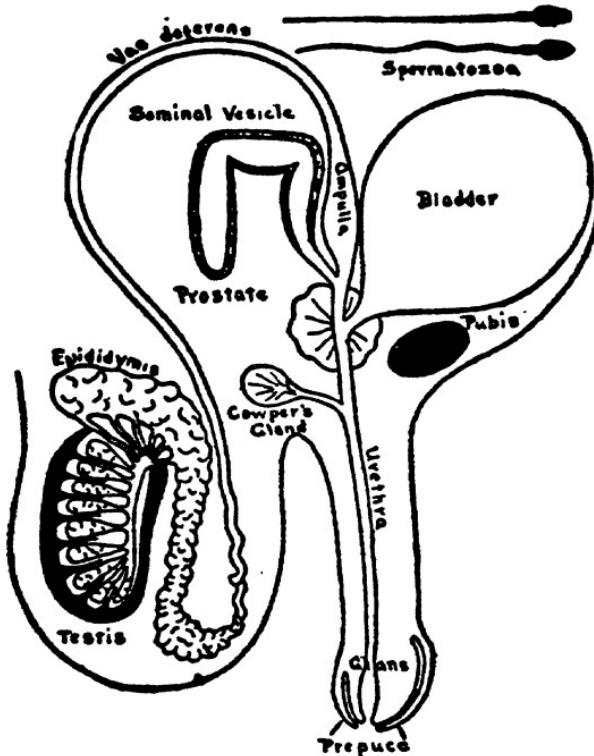
VERTICAL SECTION OF PELVIS, WITH ORGANS IN SITU.





The bladder and urethra laid open. Seen from above. (Gray.)





MALE SEXUAL APPARATUS. (Hall.)







